

No 3.

SOME  
OBSERVATIONS  
ON THE  
FABLES  
OF  
ÆSOP:

As commented upon by

*Sir Roger L'Estrange, Kt.*

Yet not on all, for some need not any Addition or Review, and there be many of them which are coincident as to the Individual Scope, I mean the same Moral Instruction, which is couched in them.

Illustrated with severall pertinent Stories of Antient and Modern History.

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By a *Divine* of the Church of Scotland.

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EDINBURGH,

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# THE AUTHOR'S PREFACE:

**H**E must be very injurious to Truth, (besides the great Reflection upon his own Judgement) who doeth not acknowledge that the Morals and Reflections of the said Author, are penned with a great deal of Judgement, yet they might have appeared the more pleasant and profitable to the Judicious Reader, if they had been embellished with pertinent little Stories, which would have abundantly Compens'd for inhaussing the Bulk of the Book: Thus the Essays of Sir Francis Bacon would be found full of Solidity, and strong Sense, suppose not any parcel of History were found there, but his exemplifying these Essays with such notable Hints of Stories, adds an Ornament to his Book, which is both Delectable and Edifying. The same may be said of some other Essays and Relolves. Therefore it is my Resolution to Point very briefly (for verbum Sapienti sat est) at some Historicall Illustrations of these Fables, which I believe the Author would have done both more copiously and elegantly, if either his Leisure or inclination had permitted him.

For that Effect, I shall cite the Page with the numericall Figure of the Apologue; yet first a word or two concerning the life of Æsop, as it's deliver'd by the Commentator.

Page 5. It's said there is a blunder on the Chronologie of the Story, because Æsop alledeed a Passage out of Euripides, which famous Greek Poet was not born when Æsop was murdered; but in my weak Judgement, that Objection may be easily answered, by saying that it was a common Proverb among the Greeks in Æsop's time, tho' afterwards adopted by Euripides in his Poems.

Page 6. He passeth over (and not without reason) severall little Tales and Gestes which were fathered upon Æsop: But I wonder he forgot that Story concerning the eating of his masters Figs by his fellow slaves, and then charging the fact upon Æsop alone, who begged this favour of his new Master, that all of them might be ordered to drink a large draught of hot water as himself should do before them, which brought up the new eaten green Figs from all their stomachs, except Æsop alone, who indeed had eaten none of them, by which wittie conceit he manifested himself some what versed in the art of Medicine over and above his naturall and Moral Philosophy; Lukewarm Water with Oyl, being one of the gentle vomitors prescribed by Physicians, But the recent Figs being naturally oleaginous did serve instead of Oyl.

Likewise the Author hath forgot to narrate that Circumstance, concerning the Murder of Æsop, which Plutarch declares at length viz. That those vile Assassins were ordered by the Oracle, to seek for some living Relative of the Deceased, that his Remission, in the name of Æsop, might consummat that Expiation; and having enquired long in vain, at last they found a poor Tradesman in Athens, who made it appear that he was a Cousin of wittie Æsop, tho' very remote; him they addrest with humble Devocations, and caressed with many Gifts, whereby he was perswaded to pronounce an Absolution for that most treacherous Villany; and thus we have an end of that lamentable Tragedie.

Let us now come to the brief Animadversions upon his Fables.

# THE PUBLISHER TO THE READER:

**T**He Occasion of the Reverend Author (who lives in the North of Scotland) his writing these Observations, was this. A Friend of his sent him the first Edition of Sir Roger L'Estrange's Look, shortly after it came abroad in England, upon Condition that He should give Him some Historical Observations thereon, which he did without the least Design that they should become publick Juris; for then he would have put them in a better English Garb, and made them much fuller, even as to the matter; so that the Reader is to look upon them only as the Result of some few Hours' cultivation, and that for the particular Satisfaction of his Friend.

I received a written copy of them from an acquaintance of the Reverend Authors, who procured the same from him, with a Design to publish them: which accordingly I have done. The Author dwells above 80. Miles distant from the Press, and did not see one line of the Print till the whole impression was wrought off, which was done before he could hardly imagine that it was begun; and therefore tho' the critical reader should pretend to espy any material faults, Yet he ought not to impute them to the Author, who no doubt (if any such had been) would have espyed and amended them himself if he had had the Opportunity to have attended the Press and perused his Observations when printed sheet by sheet.

I doubt not but the candid Reader may reap both Pleasure and Profit by them; But, upon both these Accounts, the Advantage will be the greater, if together with them He peruse also the Fables on which they are founded, as they are set down by the truly learned Sir Roger L'Estrange. in the first Edition of his Look, to which they only relate. As for the Typographical Errata, the judicious Reader is desired to pardon the same, and to correct the more material ones thus,

## ERRATA CORRIGENDA.

Page 13. Line 30. for left read lost. p. 23. l. 28. for Calbinus r. Albinus. p. 27. l. 34. for inconsiderable r. inconsiderat. l. 36. for thereof r. whereof. p. 30. l. 29. r. which so overmatched. p. 34. l. 32. for Figellinus r. Tigellinus. l. 43. for Thais r. Lais. p. 40. l. 27. for Crenatius r. Crenatius. p. 43. l. 10. for trifled r. trysted. **ADDENDA.**

Page 5. Line 7. after Materials; add The same being done by the Epitomator of Trojus Pompeius, as many suppose. p. 8. l. 16. add afterwards Knights of the Rhodes, and now of Malta. p. 9. l. 22. after besides the Scots, add Sero sapient Phryges, being a true Satyr long before our Nation had a Being, tho' the oldest in Europe; To the last line of this page, add St. Paul having observed the same of those who are unequally yoked in matters of Religion, the many Inconveniences of such fatal Conjugations (especially among Sovereign Princes) being so obvious that We need not insist upon them. p. 15. l. 27. add Whereas Nicias, by a superstitious Dread of the Eclipse of the Moon, ruined both the Athenian Army and Navy in the Haven of Syracuse. p. 24. l. 17. add Not considering that there, they need 10000 Gondalo's to ferry them from one Isle to another. p. 27. l. 43. after Paregoric. add for in lieu of six Grains (which is the most should be given at once, even to a frantick person of her Sex) he had given her no less than thirty six. p. 41. l. 30. after hang'd thereon, ad Thus Diogenes the Cynick beg'd a Graff of that Tree, on which an ill natured wite had hanged herself, in Hopes (as he alledged) that it would bear Fruit of that same Kind.



SOME  
OBSERVATIONS  
ON THE  
FABLES OF ÆSOP.

FABLE I. Page 1.

**Æ**SOP's Cock, in preferring a Barley Grain to a Diamond, is an Emblem of such Fools as *Midas*; who valued the *Pipe of Pan*, above the *Harp of Apollo*; and of these much greater Idiots, who prefer the Profits, Pleasures, and Glory of this World, to that Pearle of inestimable Value: I mean all the Blessings of the blessed Gospel. The same may be said of the *Dog* and the *Shadow*, in the 6th Fable.

There being a better Demonstration, than that of a Circle in a Triangle (for as Mathematical as it is) that there is nothing hereaway which can thoroughly satisfy the Soul of Man, and consequently cannot make him perfectly happy; and that is *Carentia entitatis debite*, or the want of the due Ingredient; for there must be a proportion betwixt the Ingredient and the Recipient; the stuffing and the Capacity, otherwise a thing cannot properly be said to be filled: Thus a Well is termed empty, though it be full of Air, because there is no water in it; as also the heads of some Men are said to be empty, though they be filled with vapours, because they have very little or no wit in them: Even so, though the World were set into the heart of Man, (as *Solomon* phraseth it) it could not fill the heart, because there is *carentia entitatis debite*; For we may as rationally attempt to fill a Glass-bottle with vertue, as the heart of Man with wealth; it being GOD alone who made it, who can fill it, because He is infinite, for nothing less can satisfy it's infinite Desires.

But let us for once make an impossible Supposition, viz: That the blessings of this Life could fully satisfy the Soul of Man; yet they could not possibly make him eternally happy; it being most obvious to the Eye of Reason, that whatsoever pretends to make another thing happy, it must be commensurable in its Duration, to the Existence of that Object. But who knows not, that all the imaginary Felicities of this World, are vain and frail like to the Mortal Body? Whereas the Soul is an Immortal Substance, whose Fate must be either everlasting Happiness, or endless Misery in another World.



## FAB. IX. Page 8.

The Ingratitude of the *Snake*, teacheth us, That it's very dangerous to trust one of an ill Nature, or that is come of an ill kind. *Jugurtha* the Son of a *Corculine*, is a sufficient instance for both, he being so ingrate to his Uncle the King of *Numidia*, who had adopted him, that he never rested till he had murdered both his Sons, to get the Kingdom entirely to himself, as is expressed at great length by *Salust. de Bello Jugurthino*. But the most abominable Monster of Ingratitude, and who directly resembles the *Snake*, was *Ptolemy Ceraurus*, he being chased away by his Father *Ptolemy Lagus* for his ill Nature, and his younger Brother *Ptolemy Philadelphus* preferred to the Kingdom of *Egypt*: This abdicated Prince was not only sheltered by *Selenus Nicator* (the last of *Alexander's* Captains, who made any great Figure in the World) but also assisted by him to seize upon the Kingdom of *Macedon*: Yet this Prodigie of Ingratitude, murdered his Benefactor, that he might forthwith become his *Heres ex affe*. But the Judgement of GOD did shortly overtake him: Neither could this wretched Criminal possibly dye a worse death than he deserved, suppose he had not been guilty of any other Villany, than the Cheatry of his Sister, and Murder of his Nephews, I mean his Sisters Children, who should have been Heirs of the *Macedonian* Kingdom.

## FAB. X. Page 9.

Illustrated by *Non dignus Caesaris ira*. For such was the *Affe* in the eyes of the *Leop*, Thus *Cato* the Centor having receiv'd a Blow (even in Publick) from a Clown, would not honour him so far, as to let him know that he needed a Pardon.

## FAB. XI. Page 10.

The *Epicurean* Sect had been tolerable, if their Master had taught the World no worse Doctrine, than *Qui clam vixit bene vixit*, which is the sole Import of this Fable, and of many other of these Apologues. For we may find that the solidest and wittiest of all the *Roman* Poets, viz: *Virgil*, *Ovid*, *Horace*, *Juvenal* & *Martial*, do frequently extoll a privat Country Life, far above the Contentment of Cities and Courts. Who then can doubt of *Seneca's* Applause of it, since he so often approves that Maxime of *Epicurus*, though himself had not the good luck to retire in time from the Inhumanity of a most ingrate Pupil; he also magnifies that freedom of *Diogenes*; Aristotle dines when *Alexander* pleases, but *Diogenes* dines when *Diogenes* pleases.

There is also to this purpose a celebrated Expression of the Emperor *Trajan*, That if a Man saw the Cares and fears, wherewith the Crowns of this World are lined within, suppose one of them were lying at his foot, for all the outward Splendour of it, he would not be at the pains to stoop down and take it up; And that this is not a meer politick Fetch of great Men, to shun the envy of the World (as some imagine) may be easily confuted by Experience; For during the *Saxon* Heptarchy, many Princes in *Britain* abandoned their Thrones, that they might enjoy GOD and themselves the more in a private Life, and in a Monastick Cell. This Charity is due also to Christian Emperors, such as *Charles* the Vth. But I am sure it was not our holy Religion which was *Dioclesian's* Prompter, and yet to enjoy himself in his Gardens at *Salona* in *Dalmatia*, he willingly resigned the *Roman* Scepter. Not to speak of that cruel *Sylla*, who by a voluntary Resignation of his perpetual Dictatorship did no less, long before him.

FAB.



## FAB. XIII. Page 13.

It was a wise saying of one of the seven wise Men of Greece (besides *Dionysius* the the *Cynick*) That the worst of tame beasts is a Flatterer; because, a perfidious Friend is the worst of Enemies: And such is a base Parasite who like a *Proteus* or *Vertumnus*, transforms himself into all shapes, that he may betray his misshapen Confident to all his Lusts; yet sometimes it may do well with a well natur'd Prince, who hath some Principles of Goodness in him, for *laudanda precipimus*. But whosoever hath the Curiosity to know a Flatterer from a true Friend, let him read that excellent Treatise of *Plutarch*, so entitled in his *Morals*.

## FAB. XIV. Page 14.

This might have been illustrated by *Dionysius* the Younger, *Sejanus* once the great Favourite of *Tiberius*, and by the miserable fate of *Andronicus* the Elder, Emperour of the East; and by many other Princes whose *Exits* were no less Tragical. But when our Author mentions the grateful Sacrifice to the Rage and Scorn of the Common People, which is made of those who have raised themselves on the spoils of the Publick, I wonder that an *English* Man should have forgot *Empson* and *Dudley*, who were the great Instruments of the Exortion and Avarice of *Henry* the Seventh in his old Age, whom therefore his Son in the very beginning of his Reign put to death, not only to gratifie his People (whom they had so cruelly oppressed under the pretence of Law) but also to squeeze these Spunges for his own Interest by their Forfeitures, as if they had been *Turkish-Bassa's*, for they were very rich.

## FAB. XVI. Pag. 16.

Here he had Occasion by the Foretop, to have illustrated that fable by that gratefull *Lyon* to *Androgeus* the Roman Slave, who was termed by the people of *Rome*, The *Lions* Physitian, but this Storie is so well known, that We need not insist upon it.

## FAB. XVIII. Pag. 18.

The true Moral is this Distich,

*Principiis obsta, sero Medicina paratur,  
Cum mala per longas invaluere moras,*

Or that other single verse,

*Fronte capillata, post est Occasio calva.*

## FAB. XX. Pag. 21.

Here He had a fair Opportunity to have shewn the great Danger of calling in, too powerfull Auxiliarys to the Aid of a prince either against his own Subjects, or Strangers; which may be exemplified from the Disaster of the old *Brittons*, who being oppress'd by the *Scots*, and *Picts*, invited the *Saxons*, to the Ruin of themselves; So it fared with the *Irish*, when the K. of *Leinster* implored the succour of *Henry* II. of *England*, against the K. of *Meath*; *Naples* experimented this Folly (in the End) by employing the *Normans*: but the implored succour of *Ferdinand* the *Catholick*, against the *French*, was more fatal to the *Neapolitans*; for that sly Fox (who had allways a catholick Appetite for his Neighbours dominions) under Pretence of aiding an oppress'd Cadet of the House of *Aragon*, basely betrayed his Cusin under Trust, and at last took all to himself: Likewise some kings of *Indostan*, or

Hither-*India*, by calling in the *Mongull* against their Neighbours, made the whole Country a Prey to the *Tartarian* Race: And in this same Age, the *Chineles* by inviting the *Tartars* to assist them, against their own masterful Robbers, paved the way to their own Ruine, for now the *Tartar* is their Lord and Master.

## FAB. XXIV. XXV. Page 24.

Here He might have taxed (as many Historians do) *Cato* the *Censor*, who (for all his great pretences to Morality) did most ingenerously turn off his old Servants and labouring Beasts to slitt for themselves, if He could get no money for them, and that meerely because they were old, and could not work as formerly; so that he needed such a superiour as *Alphonfus* Prince of *Calabria*, who ordered (under the pain of his highest Displeasure) one of his Captains who had turned off his old horse to slitt for himself in Frost and Snow, to afford him sufficient Provender so long as he lived, for said the Prince to the Captain, You are prodigiously ingrate even to that dumb beast, for I was Witnes to his saving of your Life, (under GOD) when you was hotly pursued by a multitude of Enemys.

## FAB. XXX. Page 29.

Here he had Occasion to admire (but not to approve) the too great Confidence of the famous *Marishal Les Diguerrres*, who having a *Valet de Chambre* for many years whom he used as a friend, and trusted alone in his Chamber all Night, yet having certainly found that he had been hired by the *Papists* to murder his Master, when he was sleeping (for the *Marishal* was then *Protestant*) he not only pardoned him, but trusted him again, just as he had done formerly: He may be said to have acted the part of a good Christian, in giving him a Remission, but not of a prudent Man in remanding him to his former Charges; for he who was once guilty of so much baseness, ought not to have been trusted with any life which was much more valuable than his own.

## FAB. XXXI, Page 30

*Non patitur ludum, Fama, Fides, Oculus*; It's nothing to the advantage of the *English*, what some strangers have observed of them; that they will loose their Friend before they will loose their Jest; which accords not well with one of their own Maxims: *play with me, but hurt me not; Jest with Me, but shame me not.*

## FAB. XXXIII. Page 32.

He might have added that there be some *Plagiarys* who steal so unhandson lie that they have not the Sense to alter the Dress. *i. e.* They retain both the Mater and Words of a borrowed Author, and vent all for their own. These are little better than they who father other mens Books, as if they had been the intire Work of their own braines, prefixing their Names to them (like a mans putting his Mark upon anothers Horse) Thus a pious Minister in *Wales*, having composed that Treatise so well known under the Name of *The practise of Piety*, and having given it in to his own Bishop, named *Lewis Bai'y*, to be revised, the said Bishop (who was far from practical Piety) set it furth in his own Name, whereupon the true Author dyed of Melancholy; as his Wife complained to the long long Parliament, if we believe *Russworths* Collections.

But

But as for those who only cut large thongs of other mens Leather, and adopt them for their own; Me thinks (for Reputations sake) they should be very sure that none in the World (save themselves) have ever seen the Foundations of their Title, and that it were in their Power to destroy them all, that they might not be traced in them (as is alledged of *Polydore Vergil*, that after he had compyled his *English History*, he burnt all those Books which had furnished him Material: As for the Destruction of 2000. volumes of Law made by *Tribonanus*, *Dorotheus*, and *Theophilus*, after they had compyled the *Corpus Juris Civilis* out of them, it was done by Order of the great *Justinian*, that young Students might not be deterred from the Study of the *Civil Law*, by such a vast number of buldome Books; otherwise it were more ingeniously and generously done to comply with that of the Orator, *Ingenui Puloris est fieri per quem proficere*: But of all the Plagiarian Work that ever I saw (and I have met with enough in my time) that of *Thomas Aquinas* raised the greatest Admiration, who was certainly a great Soul, of a most solid judgement & copious Invention, who may be said to have gathered all the scattered limbs of *Aristotle* together, & mean he reduced that most furious bulk of *Popeys*, into one body, yet his *Secunda Secunda* (which is unquestionably the best Parcel of all his *Summa*) is found to be transcribed *Verbatim* out of *Vincentius Bellovacensis* his *Speculum Morale*; *Bellarmino* makes a vain attempt for his vindication (*Lib. de Script. Eccl. 1<sup>a</sup>*). But it's certain that *Vincentius* was out of the World before the *Abbeys* Power had passed the first Age of human Nature, and he must needs be a Cal who can imagine that he should have penned that excellent piece of Morality in his Infancy, who was nick-named *Vos* by his Condisciples, he appearing to them (tho' not to his Master) so stupid when he was a School-boy. But to flut up this Point; certainly the most innocent *Plagium* (of this nature) is when a Man borrows something of a former Treatise to illustrate a latter, for they both being his own, it cannot properly be termed *Theft*. For a Merchant may air his Goods whensoever he pleases; and this hath hapned to many renowned copious Writers, such as *Plutarch* and *Seneca*, *Aquinas*, and the great *Tortatus*, *Joseph Hall*, *Joseph Mede*, *Jeremy Taylor*, and many others, without any Dread of having an Action of *Injuries* commenced against them for doing with their own what they pleased.

## FAB: XXXVIII. Page 36.

To this largest of his Comments (wherein He traceth human *Envy & Pride* from his Infancy) He might have added for illustration, that Observation of *St. Augustin* in his *Confessions*, that he hath seen a sucking Child look as fiercely upon another Infant that was brought to the others Teat, as if it had been a young Gladiator: Among his *Hissing* Sparks tumbled from the Rust of all their glorie, under the Whee of the *Villors* Chariot, he might have instanced *Lucas* of the great *Turk*, and *Isa* of that Name, couped in an Iron Cage, on which *Tamurlane* mounted his Horse; as the Emperor *Valerian* was served long before in that same manner by *Sapor* K. of *Persia*; Such a sudden Degradation being pathetically described by *Seneca* the *Tragedian*, in the person of *Sejanus*;

*Quem Dies vidit veniens superbum;*

*Hunc Dies vidit fugiens jacentem.*

He was adored in the morning as a *God* (saith the Philosopher of that same Name, (if not the Author of both) but ere the evening, was so torn by the embraced Multitude that there was not a *Mammock* of flesh left upon his Bones for the *Hang-man* to fix his Hook in; and thus the Greek Historians describe the Tragedy of *Antiochus* the elder, who was Emperour of the *East*.



Mentioning the Neutrality of the *Batt*, (whom he calls a time-serving *Trimmer*) he might have added *Solon's* severe Law against all Neuters during the great combustions of a State; that they ought to be condignly punished as self seeking People, who make themselves alone the center, and circumference of all their Desires and Endeavours.

To so pitifull Business and so small a thing (which may prove at last so much as a mans Life, Honour, or Estate are worth) he might have added the Observation of the great Lord *Verulam*; that there be many Men, who think it nothing to give Letters of Recommendation to any who importune them for that Effect: not considering that if they recommend unworthy persons, to the favour of great Ones, they loose so much of their true Honour by the Misdemeanours of a naughty Favourite; as *Plutarch* instanceth in the Recommendation of a young Philosopher to his Friend *Polyserchon*, by the famous *Zenocrates*, that old Captain of *Alexander* reproved the old Philosopher for his Indiscretion, tho' he gave all the Money that the young fool sought, at the very first sight of *Polyserchon*, and it amounted to no less than a Talent, but whether it was of Gold or Silver, is not expressed.

In his Comment he might have added these two *English* Proverbs. *The Masters Eye makes the Horse fat, and the Farmers foot yeelds the best Compost or Dunging to the Land.* As also that of the Proverbs of *Solomon*; *An ignorant or a Simple Prince void of all Understanding, is also a great Oppressor.* For many Tyrants (under the pretence of his Authority) lift up their heads, and miserably oppress the People when in the mean time these petty Tyrants have barricado'd his Ears from hearing their Clamours, so that they are apt to say, *much better be oppressed by one Tyrant than many.* Thus *Demetrius* (Son to the great *Antigonus*) was cast out of the Kingdom of *Macedon*, by that People whose Petitions he would not hear. And it cost another of their Kings his Life, because he would not do Justice to one of his Subjects; I mean *Philip*, the Father of the Great *Alexander*, was openly murdered by *Pausanias*, in regard that the King would not punish his Minion *Attalus*, who had most unnaturally abused the Body of the said Complainer. But on the contrary, there was nothing that so effectually recommended the Great *Augustus* to the favour of the People, as his Readiness to hear their Grieveances, even when he was tyed to his Bed. And I dare say, his descending to the Bar to plead the Cause of an Old Souldier (who had received many wounds for *Augustus*) without a Deputy, endeared him more to the 40 *Roman* Legions, than a Donative of forty Million of Crowns would have done.

He might have subjoined that excellent Poem of *Horace*, to the same purpose.

*Olim quod vulpes agrato (canta) Leoni  
Respondit, referam; quia me vestigia terrent,  
Omnia te adversum spectantia, nulla retrorsum.*

which Verse was the usual Answer that *Rodolph* of *Habsburg* (the first Founder of the *Austrian* Greatness) gave to all those who demanded of him (after

ter



ter he was elected Emperour) wherefore he went not to Rome, (in Imitation of his Predecessors) to receive the Golden Crown from the hands of the Pope: His meaning was, that many of his Predecessors, especially the *Fredericks* of *Swaben*, and *Henries* of *Franconia*, had been so ill treated in *Italy*, that it was much safer for him to sit at home, and let the Popes domineer in *Italy* as they pleased.

## FAB. LV. Page 55.

He might have added that old physical Aphorism, *Vinum moderate sumptum acuit Ingenium*: but when it is taken excessively; it may be granted that the grand Impostor *Mahomet* once spoke Truth in his *Alcoran*, when He said, that there is a Devil in every Grape, for that hellish Ingredient either stupifies or distracts the foolish Recipient.

Likewise wholesome Meats (if temperately used) beget subtile Spirits, which dispose a thinking Man either to Contemplation, or Action, as opportunity serves; whereas a gross Belly makes a gross Understanding, and a crass Devotion. Thus that luxurious Emperour *Vitellius* having embogued his Witt in the Superfluities of *Ceres* and *Bacchus*, He became a most easie Prey to his mortal Enemies. And that prodigious Drinker *Bonofus* having hanged Himself in Despair, because his usurped Empire was not like to thrive with Him, his own *Souldiours* justly derided Him, when they said, that it was not a Man, but a Tanker that was hanged up there.

## FAB. LVIII. Page 58.

It was one of the worst Laws which *Lycurgus* gave to the *Spartans*, whereby young men were allowed to steal from their Neighbours, providing they did it neatly and subtilly, but if they were apprehended in the fact, they were severely corrected; it was certainly a most unjust Ordinance, because it inured Youth to lying, and fraudulent Habits, neither could the immorality of it be counterpoised by their pretended learning the Stratagems of War by such childish Circumventions; it being indeed the grand Design of that *Legislator* to make all his Laws subservient to *Mars* and *Bellona*.

But the main Scope of this Fable is to shew us that the cunning Impostors of men put a Necessity upon the injured, to appeal to the Justice of an omniscient GOD who sees the Thoughts of the Heart afar off, even long before they are thought; no doubt *Atheists* (both in Judgement & Practice) are apt to deride that Appellation, as to a very long Day; and questionless that general Judgement must needs be very far off in the Eyes of these faithless souls, who do not believe that ever such a Day will come; neither do they consider how nigh they are by such Provocations to a particular Judgement, of which I shall subjoine one or two Instances in Lieu of many.

When the grand Master of the *Knights Templars* was tyed to the Stake in *France* to be burnt alive, with diverse of his Order, He first crav'd Pardon of GOD & of the Brethren of his Order for the wrong He had done them in confessing those Crimes to be true which were charged upon the Order in general, and that thro' the Vehemency of Torment: for being shortly to appear before the righteous Judge of the World, He not only appealed to Him for their Innocency, but also cited Pope *Clement V.* and *Philip the Fair*, then K. of *France* (for it was mainly by the Authority of those two great men with their Influence on other Princes, that this horrid Massacre was carried on, thro' all *Europe*;) He summoned them I say to appear within a Year, before the impartial Tribunal of GOD, there to answer for the great Injustice done to his

Order. And it's most certain that both these summoned *Pannels* dyed within the prefixed Time, which induced many to believe that the *Templars* were not guiltie of these execrable Crimes which were laid to their Charge. The *Jews* have a Proverb *Cum Elias venerit solvet nodos*; and Me fears this is one of the Mysterys which the Day of Judgement shall fully unriddle. There was indeed some little discovery made of that Intrigue, even in the Age wherein it was acted; For some Historians report, that *Philip* of *France* would have all the *Templars* destroyed, *per fas aut nefas*, that his German Brother might enjoy the Forfeitry of the whole Order, and no doubt he had become one of the greatest Princes of the Western World (as to Revenue) if that Design had taken effect. For the *Templars* had great possessions almost in every Kingdom of *Europe*. But tho' King *Philip* thought he had the Pope upon his Finger ends (for he was indeed his Creature) yet his Ghostly Father with his Council at *Vienna* disappointed him, by making a Gift of all the Temple Lands to the Knights Hospitallers, called otherwise, The Order of St. *John* at *Hierusalem*.

I hope the Reader will pardon this small Digression, (if any so account it) to give my Sentiments concerning that cruel Method practised in some parts of the World, in order to the finding out of an obscure Truth, as is pretended, the same being usually termed Torture: And that either by the formidable Rack, Boots, Thumbikins, Water, Oyl, or any other manner of way whereby human Nature is tormented. Ijoyn Issue with the great St. *Augustine*, That it is the greatest Injustice to inflict the greatest bodily Torment imaginable upon an innocent Person, for such are all in the Construction of Law, till they be proven guilty; It being an approved Maxime both of the Civil and Canon Law, and of Divinity also, *presumitur esse bonus qui non probatur esse malus*. And I must needs say it, they who judge such an Extorted Confession a sufficient probation, have never sufficiently considered the Frailty of human Nature. So that I think Torture should never be admitted in any Case, except the Confession can instantly verifie it self .e. g. Suppose there were great Presumptions against a Man, that He were guilty of *Crimen Peculatus*, by robbing the publick Treasury of a vast sum of money, I would lay no stress on his tortured Confession, till he had brought the Judge to the place where he had laid that stolen Treasure: then the Ocular Inspection justifies the Confession. This had been the case of that bold *Caudiot*, who alone pilfer'd one of the richest Treasures in the World, I mean that of *Venice*, laid up in the Church of St. *Mark*; if his new Confident had not made the Indication for him: Therefore such a Case should be reduced to that Maxime of Law, concerning the Examination of Witnesses, who are *subleste fidei*. That if it be done at all, it should be done *ad eruendam Veritatem, sed non ad faciendam fidem*.

There remains yet a more admirable instance of these Appeals to Heaven from unjust Sentences on Earth, which may be found in the *Spanish* History penn'd by *Mariana*. There was a Nobleman of *Spain* found privately murdered, neither was it known who had done that villanous Act, the King was the more diligent in making Inquisition for that Blood, because the murdered Person had been his principal Minion. At last it was suggested that there were two *Castilian* Bretheren, who were picked at this Nobleman, so that it was very probable they were the Malefactors, and meerly upon this presumption, they were sentenced to be thrown down from the top of an high Rock, that by their Death they might expiate their Crime. The Brethren indeed confessed, that they were sensible of a great wrong done them by



by that Nobleman, but withal appealed to the Omniscient GOD, that they had no hand in his death, neither directly nor indirectly. They further declared, that as Christians they would never have been so wicked, and as Persons of Honour (for they were Gentlemen well descended) they could not have been so base, to murder any Man of what Quality soever. But when all their Protestations were made in vain, one of them (upon the top of that Fatal Rock) in the Audience of many thousands of People, cited the King to appear before the Tribunal of the King of kings, and Lord of lords, there to abide the just Sentence of that unerring Judge, for the great Injustice he had done both to him and his Brother, and that within the space of thirty days. No doubt many of the Spectators deem'd him no less than mad, to prefix so short a time to the King, who was but a Young Man, and in good Health at the time, neither was there at that time any fear of Intestine Commotion, or Forraign Invasions. Yet it is a most certain Truth that the King dyed of a Fever within the 30 dayes; which Providential Dispensation was judged by many, a more weighty presumption of the young Mens Innocencie, than that whereon the King had founded their Guilt.

## FAB. LIX. Page 59.

To his *Adages*, he might have added that other *Diverb*, That few are wise before the hand like *Prometheus*, but too many resemble his Brother *Epimetheus*, in being wise behind the hand. (for so saith it with some other Nations besides the *Scots*.) which in plain *Englisht* imports, That Experience is the School-Master of Fools, *Insipientes et dicere non putavi*. Yet better late wife than never.

## FAB. LXI. Page 60.

It might have been farther illustrated with that of the Poet;

*Quisquis amat Ranam, Ranam putat esse Dianam.*  
As also, *Difficile est exuere naturam.* Yea,  
*Naturam expellas furca tamen ipsa recurrit.*

## FAB. LXII. Page 62.

The Fable is grounded on a true Story, viz. the Practice of *Stenkelus* a *Tartarian* Prince, who had LXXX. Sons of diverse *Venters*, who tryed every one of them with a great Bundle of Arrows, &c.

## FAB. LXIV. LXV. Page 64.

To this might have been added that of the Poet,

*Si qua voles apte nubere, nube pari;*

And that mystical Counsel of the Philosopher to the young man at *Athens* who demanded his Advice whether he should marry a very rich Woman, but very old: or one of his own Age, but of a mean Fortune. The Philosopher bid him go and over-hear the School-Boys at their Play and tell Him what was the most usual Expression among them, and then he should resolve his Doubt. At his Return he told the Philosopher that the words He most frequently heard among them, were, *I will not play with You, for you are not my equal*, These School-Boys, said the Philosopher, have taught you how to resolve your own Case.

## FAB. LXVI. Page 65.

Gods withholding Sleep from K. *Abasuerus* (such a Night) was a wonderfull preventing Providence for a poor *Mordecai*: and such was the preservation of innocent *David*, for being almost wholly surrounded by a more powerful Enemy, a Letter (in that very Nick of time) recalled his implacable Father-in-Law to oppose the *Philistins* that had invaded the Land. No doubt there was an extraordinary Providence in the Curiosity of the people at *Constantinople*, in running out of the Church to see their young Emperour *Arcadius* passing by, for they were scarce well all gone out, when the Church fell, and without a miracle would have smothered them all if they had not thus seasonably removed.

Such wonderfull Providences have attended some *Pagans*; was not the Life of K. *Crasus* preserv'd by the Vehemencie of his Sons affection, which loosed that tongue which had been Dumb from his Infancie, in that very Instant when one of *Cyrus* his Souldiers was lifting up his Hand to kill the King, whom he no more knew to be the King in that Crowd of Fugitives, than the *Turks* did (long afterwards) know *Constantine Paleologus* to be the unfortunate Emperour, when He was flying with many others towards the Gate of *Constantinople*.

But Examples of this nature are almost infinite, especially among observant *Christians*: so that the Poet *Claudian*, tho' a *Pagan*, did admire the singular Providences that attended *Theodosius* the Great in his Wars against the Tyrant *Maximus*, & the Usurper *Eugenius*, which excited Him to celebrate them in excellent heroick Verse,

The Poem thus begins,

*O nimium dilecte Deo! Cui fundit ab antris  
Æolus armatas Hyemes; cui militat Æther;  
Et conjurati veniunt ad Classica Venti.*

## FAB. LXVIII. Page 66.

That Distich contains the Moral of this Fable,

*Dico tibi verum Libertas optima rerum,  
Nunquam servili sub Nexu vivito Fili.*

To which may be added that of another Poet,

*Quod sis esse velis, ne te quæseris extra.  
And, Alterius non sit, qui suus esse potest.*

## FAB. LXXII. Page 71.

Here he had Occasion by the Foretop, to have instanced diverse, who by snatching a Collop from GOD's Altar, had their Nests, and all burnt up at last; It's the Opinion of some very judicious Divines, that *Sacrilege* was the primary Guilt of human Nature, our first Parents having too liquorish an Appetite after that forbidden Fruit which GOD had reserved to Himself; And that God did severely punish *Sacrilege*, the Examples of *Achan* in the Old Testament; and of *Ananias* and *Sapphira* in the New; are sufficient Evidences thereof: And if We consult the Books of *Maccabees*, and the Roman History, we will find strange Judgments that befell some of the Syrian Kings, and *Marcus Crassus* the Roman Consul, for presuming to robb the Temple of the true and living GOD which was at *Hierusalem*.

Yea



Yea it's very observable that GOD permitted the Devil to punish signally those Pagans who made bold to rob their Heathen Gods; (for it was Sacrilege as to them.) Thus Cambyse lost 50000. of his Army in the Sands of Lybia, for his Design to rob the Temple of Jupiter Hammon; and the almost miraculous Punishments which were inflicted upon Xerxes with his Persians, & on Brennus with his Gauls, for attempting to rob the famous Temple of Apollo at Delphos, are so well known that we need not insist upon them. But the most extensive Judgement that ever I read of, did befall the Consul Cæpio with his Romans, for robbing the Temple of Tholouse in Languedoc, it being observed by the Romans that there was not one of that Army, that had the least hand in that Sacrilege, but dyed a violent Death; so that it became proverbial at Rome, when they saw any man in extreme Misery, *Aurum habet Tholoufanum, He hath the Gold of Tholou e.*

But I shall shut up this desolating Point with such a strange Contrivance of Revenge (upon the Account of Sacrilege) that there was never a more subtle vindictive design hatched in hell itself which being a sufficient Indication of the sentiments of the generality of Christians (in that Age wherein it was acted, which was the XIII. Century) that it hath induced me to narrate it at a very considerable length: Frederick the second of that Name (Emperour of Germany, &c. K. of Naples) had (for many Years) entertain'd in his Service a Noble Neapolitan named Petrus de Vineis, as his principal Confident and Councillour, and in regard of his great Knowledge and Prudence He was generally deemed worthy of that great Trust; for it was he who defended the Cause of his great Master (before the Council of Lyons,) to the Admiration of all the hearers: But I believe the Eloquence of Cicero and Demosthenes (blended together) would not have broke thro' the implacable malice of Pope Innocent IV. Therefore de Vineis (after the Excommunication of the Emperour in that Council, with Bell, Book and Candle) wrote an Apology for Him: which was entituled, *The Complaint of Frederick II. against the Pope*; wherein He gave abundant Demonstration, both from the Civil and Canon Law; from the Law of GOD and Nature, that his pretended Holiness had acted contrary both to Reason and Religion; so that We need not doubt of the Pope's Carefulness to suppress that unanswerable Book; But after all this, an unhappy jealousy possessed the Heart of this unfortunat Emperour, as if his chief Minion had secretly conspir'd with the Pope against Him; whereupon in a Rage he commanded to pull out the Eyes of de Vineis, but that Barbarity was scarce well acted, when the Emperour repented and being fore put to it by the Pope (who had caused Germany fall off from Him) begg'd the Advice of his blinded old Favourite, how He should come by Money to levy an Army sufficient to oppose his Enemies; this blind Devil inwardly glad of the Occasion of Revenge, answered that a Tree is best cloven with a Wedge of its own Timber, and since, said he, it's a Church-Man that hath so straitned You, and impoverished You with a long lasting War: It's my opinion that You may lawfully seize upon all the Utensils of all the Churches of Naples, meaning the golden and silver Chalice, Ewers, &c. and make ready money of them; but how soon as He was certainly inform'd that this hellish Counsell was put in Practice, then He solemnly declared, that now He was sufficiently avenged for his two eyes because he was sure GOD would not fail to inflict some extraordinary Judgement on Him that had robbed his God so frequently. Thus this wicked Councillour directly acted the part of the Devil, by first tempting, & then accusing, yet he did not live to hear the

Event of his Prediction, for He had no sooner uttered his infernal *To Paan*, but he dashed his Head against the Wall to prevent a more tormenting Death; But what He foretold, shortly came to pass, for the Emperour became very despicable, and was at last most unnaturally poysoned by a Bastard of his own. His sad Destiny was much to be pitied, for He was a Prince of extraordinary Knowledge, and a great Iusticiary: and like another *Julian*, He made many excellent Laws, which are subjoined to the *Corpus Juris Civilis*; as for any exorbitances he committed during his most troublefom time, I believe it *Solomon* had been his Contemporary and seen how He had been vexed and perplexed with diverse very ill natured *Popes*. He would thus have apologized for Him, that, *Oppression makes a wise Man mad*.

## FAB. LXXIV. Page 73.

Here He might have told that *Vitellius* the Roman Emperour was a greater Fool in the other extreme for He prohibited, (and that under the Pain of Death) any at *Rome* to say that *Vespasian* was advancing toward the City with a formidable Army; so that His supine Negligence and most foolish Security (even when the Enemy was at the Gates) brought that sensual *Epicure* to an unpitied, tho' a most ignominious Death.

## FAB. LXXV. Page 74.

Here he might have mentioned the pertinent Answer of the School-Master who would not dispute his best with Him who commanded so Legions: for it was the Emperour *Adrian* who was so vain as to fancie an Excellency in all the liberal Arts, and in *Grammar* among the rest; neither (in my Judgment) was that in direct reproof which a Musician gave to *Philip* of *Macedon* (for contending with him in his own Art) void of Prudence, when He thus spoke to the Father of the great *Alexander*; The Gods forbid that your Majesty should ever be brought so low, as to know these trifling matters better than I do. Sure I am that the Master *Carver* of *K. J. m.* the 10. of great *Britan*, was more pedantick than they both, for having enquired of his Majesty if He would have the Wing of a *Rabbit*? The K. merrily answered, Did you ever see a *Rabbit* flee? To which the Carver most foolishly replied, that the Wing of a *Rabbit* was as proper language in *England*, as the farther Legg of a *Capon* in *Scotland*; for which sawcie Competition the King never rested till He turned him out of his Office; Here the Resentment was greater, tho' the Crime less, than that of a School-Master at *Alexandria* in *Egypt*, who being demanded by *Ptolomeus Lagus*, who was *Socrates's* Father? The impertinent Pedant enquired of the King who was *Lagus's* Father (which embosomed a tacit Reflection on the meanness of his Descent) for which Intolencie the Courtiers advised to hang him, But the mild Prince answered, that he who will jest, must resolve to be jested withall. As for that *Secretary* to *Emmanuel K. of Portugal*, I think his Royal Master was very injurious to him, for the King having received a Letter from the *Pope* concerning a weighty Affair, He called for His *Secretary* and ordained him to frame an answer so well as He could, against the next morning, and I will (said the King) draw up an Answer too, and what We both judge to be fittest, shall be sent; the *Secretary* obey'd: but when the King read his Draught, He threw His own into the Fire, because it was so far exceeded by the other, and merely for this threw His *Secretary* out of his Place, which without all peradventure was *male judicium*, for the King ought to have considered that His *Secretary* was bound to be faithfull



faithful to his Prince, as one of His Subjects; and that it was no part of the Regal Office, but only of a *Clerk*, to be a good Formalist: and if he had consulted the Prince of the *Latin* Poets, he would have taught Him more Prudence in these excellent Verses,

*Excudent alij spirantia mollius Æra, &c.  
Tu regere Imperio Populos Romanæ memento  
Hæ Tibi erunt Artes &c.*

## FAB. LXXVI. Page 75.

This Fable minds Me of the Perverseness of the *Tartars*, who being contiguous to diverse Parcels of good Land, which also border either on *Pole* or *Muscovy*, they (like the *Dog* in the *Manger*) will not suffer their Neighbours to cultivate that interjacent earth, nor will they be at the pains to labour it themselves.

## FAB. LXXVIII, LXXIX, LXXX. Page 77.

Here he had Occasion to mention that blasphemous expression of *Alphonsus* the Xth of that Name, K. of *Castile*, He was accounted a great *Astronomer*, at least it was by his Authority, and on his expence that the famous *Tabula ALPHONSINÆ* were framed and published to the World; his parasitical Subjects gave him the Epithete of *ALPHONSUS the WISE*, but *Mariana* was more just to Him in writing that He was more *Knowing than Wise*, neither judge I it an Act of Injustice to aver that he was a most insolent *FOOL*, in presuming to say, that if He had been at God's Elbow when He made the World, He would (forsooth) have suggested a much wiser Contrivance; But in his blasphemous Folly, & disastrous Fate, We may see how dangerous it is to be handling edged Tools, for after that most impious Expression He never prospered more in this World, but became despicable both abroad and at Home, for going to take Possession of the *German-Empire*, (to which diverse of the *Electors* had cal'd Him) He found another placed upon the Throne, before He came the length; Yea (like the *Dog* scratching at the Shadow of Flesh in his Teeth) in seeking a Crown abroad, He left his own *Diadem* at home, for his unnatural Son had taken possession of the Throne of *Castile* before his Father return'd to *Spain*, tho' he had gone no further than to *Avinion* in *France*.

## FAB. LXXXIV. Page 81.

Here He might have mentioned that witty reproof which *Demoratus* of *Corinth* gave *Philip* of *Macedon* for his domestical janglings, for he had turn'd off his Wife *Olympias*, and his Son *Alexander* a little before *Demoratus* came to his Court, whom having received very kindly, and at last enquiring how the States of *Greece* were agreeing amongst themselves, and regretting there should be such Animosities among these who were all of one Nation, it being much better for them to unite together against the common Enemy (meaning the *Persians*) and at last the King protested that he would use all the means that lay in his Power, to cement their Divisions: It becomes you very well to talk of uniting states abroad (said *Demoratus*) when you cannot so rule your own Family at home as to keep Divisions out of it; which plain expostulation proved the way to the Return of the Mother with her Son.

## FAB. LXXXVII. Page 84.

Here We have a spiritual Disease which is an Emblem of that bodily Distemper called a *Dropsie*, for as an hydroped Person the more he drinks, he thirsts the more, so it fares with a covetuous Wordling, the more he gets, the Appetite of his Soul is the more enlarged; *Crescit habendi Cupido*, and so he is still the farther removed from true Contentment, which cannot possibly be attain'd unto in this life, till our Hearts be brought down to our Conditions; according to that of the Heathen Poet, *Quod sis esse velis*; *Juvenal* in very few words having (tho' a *Pagan*) truly told us the nature of Contentment both in Heaven and Earth (if they be taken in a right sense) viz. *Mens sana in Corpore sano*.

## FAB. LXXXIX. Page 85.

This *Apologue* of the *Beaver* minds me of the Expression of that *Roman* Knight, who being one of the *Proscripti*, during the bloody *Triumvirat* at *Rome*, said that he was not personally criminal, but only domestically guilty; meaning that their coveting that stately house which he had lately built in *Rome* would be the sole Cause of His Death.

## FAB. XC. XCI, Page 86.

I do not find in any History a more tragical Dissipation of a Family by that hellish Passion of *Revenge*, than that which tell out in *Spain* in the preceding Age, as is testified by *Mariana*: There was a *Spanish* Cavaleer who had a *Moor* to his slave, he having offended the Lady, she caused scourge him for his fault; now as his nation is generally treacherous & vindictive, so most cruel in their Revenge: therefore this relenting slave did beat his Braines Night and Day how to be avenged on the Lady; reflecting at last (as the Devill would have it) upon the too great Kindness betwixt himself and the Chamber-Maid, he engag'd her in that Diabolical Plot to accuse her Lady to her Lord, viz. that she was guilty of Incontinencie, and so base therein, that it was with her own Gardener; and all this he told his Master under the pretence of great good-will, and that he could not endure to see so kind a Master so dishonoured, and then appealed to the testimony of the Chamber-Maid, and was so confident of the truth of the Indictment, that he assured his Lord he should cause him apprehend the violator of his Honour in the very Closet with his Lady; to which (as the Villain said) he came but too frequently: so that the very next morning he caused that unhappy wench call for the Gard'ner to come and speak vvith her Lady; then that black Moor of Hell ran to his Lord and told him that if he made hatt he would find that Rascal present lie with his Lady; the enraged husband believing the whole treacherous Series to be true, finding the Gard'ner coming out of the chamber door (for no doubt the lady had told him that She had not called for him) he instantly stabbed him to the heart, and with the same bloodie *Poynard* (breath and fury) dispatched his innocent Wife (for Jealousie is cruel as the Grave) but while his hands were thus smoaking with innocent Blood, God Almighty, who will not fail, sooner or later, to vindicat the guiltless, awakened the Conscience of one of these great Criminals, and that was the chamber-Maid, for she fell down at her Masters feet, and with many tears declared the Innocencie of her Mistress, and confessed all their hellish contrivance against her, whereupon the unhappy Husband being mad with the Rage of a guilty



guilty Conscience, instantly dispatched that wicked Woman, and the more wicked Moor; and Himself at last, as the greatest Criminal.

I know not any Narrative so parallel to this most lamentable Story, as that of *Othello* the Moor of *Venice*, which we find at great length in *Shakespeare's Tragedies*, for He was trepaned allmost the same way, and from the same principle, to murder an innocent wife, even the fair *Desdemona*, but since it's not to be found in any *Venetian History*, neither do I think any of them would have been guilty of such a palpable Omission, if it had been true; for it makes that unfortunat Moor General of that famous Republick in *Cyprus*, therefore I shall give it a Dimission, with the Title of a most tragical *Romance*; but both of them afford Us that same moral Instruction, even to try well before we trust in any weightie mater, especially in maters of Revenge; yea suppose *privat* Revenge were lawfull (as there is nothing more contrary to the blessed *Gospel*) yet for any man to be precipitant therein, he may do such an ill turn in a minut of time, which will give him an Occasion of Repentance so long as he lives, tho' he should outlive the Age of *Methusalem*.

## FAB. XCII. XCIII. XCIV. Page 87.

He might have told that Story mentioned by *Josephus* the *Jewish* Historian, concerning a *Roman* General who marching with his Army in some part of *Syria*, an *Augur* instantly advised him to halt, because, said he, there is a little Bird which by the Motion of its Wings prognosticates ill luck to the *Roman* Army, if we go any further that way; the General desired to see the ominous Bird, and being a dextrous Archer, he shot it dead with a Dart; then turning towards the *Sooth-sayer*, he said, we are very great fools to imagin that the sillie Bird should have known our Fate, since it understood nothing of its own Destiny: therefore he immediatly advanceth with his army and found not the least misfortune in that way.

There is also another notable Story to this Purpose (which abundantly deciphers the Vanity of such Impostures) After the shamefull Defeat of the *Roman* Army under *Marcus Crassus*, and the most ignominious Death of their General for all his Weakth. *Cassius* (even the same who afterwards with *Brunus* assassinated the great *Cesar*) aving brought off a considerable part of the Cavalry, now tho' their safety consisted in their flight; yet a foolish *Astrologue* had the confidence to say to him that it was mighty dangerous for them all to proceed one foot further, till the Moon had gone out of the Sign *Capricorn*; O! said *Cassius*, (for He was a great Scholar) I fear that of *Sagittarius* much more; alluding (by the Name of that other Sign of the *Zodiac*) unto the *Parthian* Arrows; so that by making no stay in the View of the Enemy, He brought off that Remainder of a miserable Army, without any further prejudice from their more powerfull Pursuers.

I shall shut up this point with a wittie Reflection of *Cato* the elder upon all such Impostures at *Rome*, for he many times admired that when the *Aru-fices*, the *Augurs* and *Star-Gazers* (all which passed under the general name of *Sooth-Sayers*) did meet one another, that they did not laugh heartily for their deluding and cheating the World so long with their manifold Popperies, Lyes and Deceits.

## FAB. XCV. Page 89.

*Nero* was fed with such false Intelligence to his ruine; for they made him beleeve that his Army in *Spain* were bringing *Galba* a bound prisoner; and

thus the Parasits of *Vitellius* talked of the Army under *Vespasian*; neither can a thinking Man want Instances of such dreadful and destructive amusements in this very Age wherein we live; Our Author's putting these words in the Mouth of an empirick States-Man, viz. *That's as Wee'd have it*; puts me in mind of *Olivares* the great Favourite of *Philip IV.* of Spain, who being first informed of the revolt of *Portugall*, Anno 1640. (which had continued under a foreign Yoke the space of 60 Years, according to the prophetic of *S. Bernard*) He instantly resorted to the King, and demanded *Albricias* (which word among the *Spaniards* imports a great Reward given to those who bring great and good Tidings) O! said he, *Portugal* is revolted, and now You may make a province of them, yea justly make them all Slaves for their base Ingratitude, and most odious Rebellion: but if the *Albricias* be delayed till that be done, I suppose that Reward will never rescue the Receiver from pinching Poverty.

## FAB. XCVII. Page 91.

This minds me of the *Spaniard* who being at Sea in the time of a great tempest, vowed to the Virgin *Mary* (if She would bring him safe to Land) a wax candle to burn in her Chappel of *Loretto* as big as the Mast of the Ship; a neighbour of his, standing beside, said, take heed what you vow, for you are not able to perform it, for their Vessel was of considerable bulk, then he whispered his comrad in the Ear, If I were once at Land, I will make her rest content with a Candle much less than my Arm: But the true and living God will not be mocked.

## FAB. XCVIII. Page 92.

Here the Jewish Proverb may find place, that A Father who puts not his Son to an honest Trade; when he is young; teacheth him to steal when he is Old. As a so that smart Answer which the Pyrat gave *Alexander* the great, that himself was but a petty Thief who pilfered for mere Necessity, but such as He, robbed whole Provinces and Kingdoms thro' meer Ambition, and finally that of the Poet,

*Ille Cruorem, pretium scelusq; tulus; Hic Diadema;*

## FAB. C. Page 94.

The eldest Son of *K. Croesus* was lost with such a Dream, Vision, or Response of an Oracle to his Father; and who knows not the Fate of the Poet *Heschylus*? who having got a Response that He should dy by the Fall of an House, he still lived in Tenis; but the Oracular House was the Shell of a *Tortoise*, which an Eagle threw down upon His bald Pare (taking it for a Stone) and so killed Him: for that shell is called the House of a *Tortoise*.

There is nothing more admirable in the Providence of GOD, than the most wonderful Disappointment of the most subtle Machinations of Men and Devils to frustrate the Determinations of Heaven, by making their counteracting Designs and Endeavors, the principal means (if not the sole secondary Causes) of effectuating the Divine Decrees; many Instances could be given to this purpose; but for Brevities sake I shall only produce one Example, but a very observable one, both for the rarity of the matter, and its attestation by so many Greek and Latine Historians. There lived a young Nobleman in the days of the Emperour *Constantine*, who dream'd that a Child wrapped in Purple came out of his Side; the next Day the simple Dreamer told it as a Sport to the Emperour, who being naturally a very jealous Prince, and being continued in his suspicion by some Sooth-sayers about him that the Night-Vision did



did prognosticate one of that Dreamer's Posterity to be destined for the Imperial Throne, upon some frivolous Pretence He put the innocent Noble-man to Death (for Tyrants have allways vain Pretensions in store) Neither did his Injustice rest there, but did also confiscat his great Fortune to the Crown, yea his malice would have been further extended even to the birth of a *Posthumous* Child, which his Wife afterwards brought forth, if it had been a Male, but finding it of the other sex, He did not regard the Dream any more. The distressed Lady died shortly after that production, full of *Pennie* and *Melancholie*, yet before Her Death she recommended the poor Orphan to the Care of a relative of her own, who was Wife to one *Valentinian*, one of the Captains of *Constantinus's* Army. Little was He then dreaming of the Empire, and much less when He was cashiered and relegated to a Castle in *Cappodocia*, by *Julian the Apostate*, for giving a Priest a box on the Ear, for sprinkleing some of his *Aqua lusitralis* on His Face, when He ushered his Master into one of the Pagan Temples; but *Jovian* having succeeded that impious *Apostate*, He retrieved *Valentinian* with great Honour, and advanced Him in the Army; and living not many moneths, *Valentinian* for his Gallantry was chosen Emperour, by the souldierie; whose Election was approved by the Generality of the Christian People, because He had been a Noble Confessor; Then having setled his Brother *Valens* Emperour in the East, He fixed at Rome, the old Imperial Seat; and after 2 or 3 Years of His Residence there; the noble Orphan committed to the Care of his Wife, was then become a Woman, and being one Day in the Bath with the Empress, the too simple Wife told her Husband at Night that the poor Child whom she had entertained so long, out of Charity, was the greatest Beauty, in Her Judgement, upon the Face of the Earth; for Her self had seen Her naked in the Bath that very day; This awakned the curiositie of the Emperour to see with His own eyes that Paragon of Nature that so affected his Heart, that at any Rate He wou'd marry the young *Justina*, for so she was named at the Font: (By such a vain Aspect the Kingdom of the Goths in Spain was ruined by the Moors, under that licentious Prince *Roderigo*) yet the amorous *Valentinian* had so much kindness for his first Wife, that He would not repudiat Her, but did not bogle at Polygamy, tho' He was otherwise a much more Orthodox Christian than His Brother; On this young Paramour He begat a Son who succeeded the elder brother *Gratian* (by another Venter) His Name being *Valentinian II.* Thus We find at last the Mysterie of the purple Dream unriddled; and to conclude, if *Constantinus* had considered and believed that *Maxime* of an old Philosopher, That it's simply impossible for any Man to Kill his Successor, He would not in all probability have endeavoured by such inhumane Means to interrupt the current of that stream, which may easily over-flow the greatest, but cannot be stopped by any.

## FAB. CX. Page 103.

Here He might have taken occasion to narrate that story of the Golden Tripes, which some fishermen haled to land in their Net, instead of a fish, in the Time of the seven wise men of Greece, which being successively refused by them all, it was at last dedicated to the Priestesses of *Apollo* at *Delphi*, to be set upon that Chasma of the earth from whence they had their Oracular Evaporations.

## FAB. CXIII. Page 106.

It was an usual expression of *Aristotle*, Πᾶσι τοῖς ἀνθρώποις ὁ θάνατος ἐστιν ἄσπετος; & the Truth thereof is verified by the far greatest part of the World who are mightily afraid of Death; especially voluptuous Persons, (who make their



Bellies their *Gods*) are most unwilling to have that sensual *Idol* torn from them, when they are in full possession of all its endearing Circumstances; *O Death!* (saith *Syracides*) *How bitter is thy Remembrance to him who is sitting at Ease in his own house, and enjoys the World at Will?* But it's much more admirable to find a Man that's surrounded with Misery to be unwilling to go to that Place where the weary be at Rest; Yet I my self knew one who was as miserable as any man in this World can be supposed to be, for he was in the further side of LXXX. and besides the usual Infirmities of a decrepit Age, He was most pitifully tormented with *Nephritical* pains, yea with such frequent and violent Fits of the *Gravel*, that He hath been heard crying at a great Distance; & as for his external Condition in the World, He was a most indigent Beggar, who would undoubtedly have starved many a Time, if charitable Neighbours had not succoured Him; I did visit Him on his Death-Bed, and well knowing all his deplorable Circumstances, I doubted not in the least but that He was very glad of the Approach of *Death* to rescue Him out of the Jaws of extreme misery, and having demanded the same of him, I heard Him with great Admiration say, *That if it were the Will of God, he could be content to live yet a while longer, for all his misery*; which I could not possibly impute to any other Principle, than the Natural Horror of Death, and that more Spiritual one of a bad Conscience.

Yet I judge the Conclusion of the *Commentator* too general, as to all those who improve the lawfull means in order to their Recovery, as if they were most unwilling to die, who call for *Physicians*, *Apothecaries* and *Surgeons*; He fancies them to resemble (for all the World) *Lewis XI. of France*, who had such an infinit Dread of *Death*, that (if We believe *Philip de Comines*) there was nothing that sounded so terribly to his evil Conscience, as the very mention of that *Fatal* word. But he should have considered that they Sin against Nature who spurn at the Means, when they are in a Capacity to use them, it being a true *Maxime* of the *Casuits*, *That the means are ours, but the event is Gods*; for I have known some good Christians that were so weary of the Fable of this World (as *Epiphanius* usually said) and had so little Kindness for this natural Life, yea were so desirous *To be dissolved, and to be with Christ*, that if their Consciences had not commanded them to use the Means, they would have rather chosen to have dyed more than once (if it had been possible) than to have endured the Fatigue of medicinal Applications; which minds Me of the famous Consul *Marinus*, who being both pained and deformed in his legs with that Distemper that *Physicians* term *Varices*, He having (to all outward Appearance) suffered most patiently the *Lanceing* and *Cutting* of one of them, when the *Surgeon* addressed to the other, He told Him that these Incisions and Amputations were not worth the while, and since Death was the worst of it, He would choose rather to die, than undergo so much Trouble again.

Yea more than so, if all true *Christians* were not convinced that the Lord of Life, hath fixed Us here away as a Sentinel, at a post, who must not remove without his Captains Order, I am fully persuaded that some of them (for any Dread they have of Death, would not be shy to imitate that *Roman Senator* who being informed that the monster of Nature named *Nero*, had determined to put Him to a tormenting death; He resolved to anticipate the Tyrant's Malice, by starving Himself to death, and having intirely abstained from all Kind of Food, the space of five or six Days, one of his Friends came and told Him that he was misinformed, For the Emperour had no bad Design upon Him, therefore, subjoined he, all your Friends are resolved to come and sup

sup with you this Night, and we will make a merry Night of it for your escapeing so great a Misfortune : He answered that his Friends should be all-ways welcome to him ; but when they were assembled, all their *Oratory* could not persuade Him to take one Morfel of Bread, nor one Dram of Wine, tho' some of them urged him with that *Aphorism* of *Hippocrates*, *Famem Vini Potus solvit*, and for His Pertinacy he gave them this Reason, *That He was now within the Confines of Death*, and had already a full View of that *King of Terrors*, and since He knew infallibly that He behooved once to pay that last Debt to *Nature*, He would not be at the pains again to begin his passage thro' that dark Trance of *Death*, but hoped within 2 or 3 Days to grapple with his Adversary, tho' He knew before hand what the Event would be, even to be laid flat upon the Ground by his invincible Enemy.

## FAB. CXV. Page 103.

They who are curious, may find many other pertinent little Stories to this purpose in *Plutarch* his *Treatise of Brutes having some Use of Reason*, whose general Topic is very plausible ; it may appear (says He) to be the general Sentiment of Mankind in calling *Dogs, Horse, &c.* mad, which undoubtedly in Man imports the Privation of the Use of *Reason*.

## FAB. CXVI. Page 108.

In my weak Judgement this Fable militats as much (if not more) against the unhappiness of *Successive*, as of *Elective* Kingdoms ; it being very rare to find *Electors* so infatuated as to make choise of an *Infant*, of a *Female*, of a deformed Creature, of a mere *Simpleton*, who is deform'd both in body and mind, or of a notorious Coward, or finally of one that is odious in the Eyes of the World for brutish Sensity and Excess ; *Germany* once stumbled upon such a disastrous Election, When *Wenceslaus K. of Bohemia* was chosen their Emperour, to the mighty Prejudice of the Empire, both in the *Election*, and by his male *Administration* ; For His Father *Charles IV.* counteracted to his own *Golden BULL*, in bribing the *Electors* so palpably, to make choise of such a *Calf* to be their *Cesar* ; but such monstrous Births are very seldom seen at *Francfort* in *Germany*, or *Cracow* in *Poland* ; as for hereditary Kingdoms, People must be content to receive what the Hand of *Nature* reacheth to them, whether it be bountifull or hydebound, and that without Remedy, unless they serve a *Breve of Idiotrie* against their Prince, when he becomes another *Nebuchadnezzar*, so that they are constrain'd to give Him an Administrator or Protector, as it fared with *Charles VI.* of *France* ; or if He be an incorrigible Fool, to turn Him off, as was done in this present Age, to one of the Kings of *Portugal*.

## FAB. CXVIII. Page 110.

They have infallibly the more generous Spirits who glory in being *The Sons of their own right Arm* (as the *Spaniards* phrase it) for that sober Acknowledgement of their own base Original, embosoms this Insinuation allways in it, that they owe their Rise either in *Church* or *State*, rather to their own *Virtue*, then to the *Gifts of Fortune* ; Thus *Sixtus V.* (as smart a *Pope* as ever had the Honour to sit in that *Chair of S. Peter*) usually vaunted that he was *Oriundus Domo illustri*, alluding to his Fathers house, which was so poor a Cottage, that the *Roof* of it was not totalie covered ; Likewise one



*Willegese* who was *Arch-Bishop* of *Mentz*, and one of the Prince *Electors*, caused paint *Cart Wheels* on all the walls of his Palace, to mind Him that his father had been but a poor *Cart-Wright*: and who hath not heard of *Agathocles* K. of *Sicily*, tho' otherwise a most cruel Tyrant, but in one thing he was generous, for whereas he might have been served in Go'd and Silver Vessels, he would use none himself but earthen ones, to mind him (said he) of his original, because his Father had been but a poor Potter, and in his younger Days he had practised that Trade himself; but there was another Potter's Son of far greater Virtue than *Agathocles*, and that was the gallant *Eumenes*, who was not ashamed to own his original, even then when He was opposing (with great Courage and Conduct) that great K. of *Asia*, *Antigonus*: who was another of the Captains of *Alexander the Great*.

## FAB. CXXI. Page 113.

Why may not a Beast lust after a Woman, as well as a Woman after a Beast? For not to speak of the *Golden Ass* of *Apuleius*, the common Story of *Pasiphae* (wife to King *Minos*) with her beloved Bull, is sufficient evidence that wee may beleeve the same was literally practicable; *Martial* (that obscene *latine* poet, and of a kin it seems to the *greek* *Anacreon*) hath an *Epigram* to this same purpose; *Jundam Pasiphae, &c.* (for I will not honour it with a repetition) yet there he plainly tells us, that he saw this brutish pageantrie reacted before the beastly Emperour *Domitian* in the *Amphitheatre* at *Rome*.

And that Love serves to mollify most cruel natures, may appear from *Polyphemus* his wooing of *Galatea*, (it wee may beleeve the amorous poet *Ovid*) or *Knoles* his *turkish* historie, who tells us that *Mahomet* the great was softened by the fair *Irene* almost to the degree of *Effeminacie*, but after a 12<sup>th</sup> month his fiercenes returned, and that butcherlie *Tyger* with his own hand cut off her Head: In fine the most admirable Influence I read of this passion was the transforming (as it were) of a Brute into a Man, I mean the eldest son of a *Roman* *Senatour*, who was so stupid from his Infancie, that he was accounted by all that knew him but a two legged beast, so that His father being ashamed to have him seen in the City, confined him to a country house and the fields thereabout; it being his good fortune to espy a verie beautifull young Lady, who, with some of her attenders, was lying sleeping in a Wood, this beautiful object which he still gazed upon till she awaked, was so far from Inhauncing his stupidity lyke a *Gorgons* head, that it may be said this sight put instantly a new Spirit into that most simple youth, for from that day forward he so speedily increased in knowledge & virtue that within a short time he was accounted one of the greatest Wits & Gallants, yea the greatest *Virtuoso* in all *Rome*, so that all who knew him judged Him most worthy of the greatest Beauty in the world, and the reader needs not doubt but that she who had wrought such a Wonderful happy alteration upon him, with all Her friends, were very glad of the honour of such an alliance.

## FAB. CXXIV. Page 116.

Hemight here have instanced that of *Medea* in the *Tragedy*; who when she was about to murder her own Children, because her husband *Jason* was ready to marrie *Creusa* daughter to the King of *Corinth*, the poet introduceth her speaking thus against that most unnatural design,

----- *Video meliora, proboque*

*Deteriora sequor.*-----

FAB.



## FAB. CXXVIII. Page 119.

A parallel Deportment to this honest *Carpenter* did happen at *Rome* not long agoe, which is most worthy of the recording and noticeing. A good *Cardinal* lived there, who was verie famous for his *Charitable* deeds; in the time of a great dearth, a poor *Widow* resorted to him and made her moan, that for diverse years bygone she and her daughter had lived honestly upon their domesticall Vertue, without being burthen some to any; but now (said she) there is such scarcity of all things necessarie for *Humane* life, that wee have enough adoe to hold in our lives by our handie work so that the *Chamber-Rent* is unpaid, and the *Lands-Lord* is threatening to cast me out; but, subjoynd she, that which anguisheth my spirit most of all, Me feares meer penury shall shake my daughter run into a brothel-House: the *Cardinal* demanded what the *Chamber* mail amounted to, she answered 5. *Crowns*, he gave her a precept to his *Chamberlain* (who lived in the *City*) to give her the *Mony*, for upon the production of the *Cardinal's* precepts he fitted his accounts at the years end, the *Chamberlain* told down 50. *Crowns* to the poor widow, she told him he was mistaken for she sought but 5. O! said the *Chamberlain*, here is the express *Order* of my *Master* which I dare not disobey; neither, said she, dare I disobey my *Conscience*; for I sought no more from his *Eminence*, and I know he appointed me to get no more, therefore I will have no more; well, subjoynd the *Chamberlain*, I find few supplicants of your *Kidney* but since everie Man is the best *Interpreter* of his own orders, let Us go both to the *Cardinal* that we may hear himself: when the mater was thus represented to him; the good *Cardinal* declared that he designed no more when he signed that order; but only the little sum in the *Widow* had sought; but when he saw the cypher added to the fifth figure, either (said he) some extraordinarie providence hath conducted my hand, without my knowledge, or a much better hand hath added that *Fair* cypher, whereupon he call'd again for pen and ink, and added a new cypher, which made the same 500 *Crowns*; Now said he to the poor *Widow*, go and receive all this money, and pay your *Chamber Rent* in the first place, and see if yow can provide some honest *Match* to your daughter by giving her the *Residue*, that she may not become a whore.

## FAB. CXXXI. Page 121.

It may also afford this *Morality*, That sometimes favor is shewn where no good is expected, for who would have looked for any good at the hands of a serpent: thus a barbarous *Prince* restored King *Lyfismachus* after he had yeelded himselfe and *Kingdome* for want of *Water*, and a *turkish* *Prince* long afterwards did no less to a *Greek* *Emperour*.

## FAB. CXXXIII. Page 123.

Here he might have mentioned that poeticall storie of *Hippomenes* & *Atalanta*, for the cunning *Maid* did out witt the swift-running *Maid*, by throwing three golden *Apples* out of the way at several times which she stepping aside to take up, & thinking for all that to overtake him, (and as it were flee before him) yet his policy at last obtaineth the prize: For *Tardus in via, praevenit Curforem extra viam*.

## FAB. CXXXVIII. Page 126.

Here it might have been told that a man gave admirable good *Counsel* one day

day in the *Senat* of *Sparta* in a very weighty mater, which concerned the honour of the state, but in regard he was a verie profligat person, it was advised that one of the graveſt of the *Senatours* ſhould the next day propoſe the ſame expedient in other words, that it might not reflect any diſhonour on the ſtate, that ſuch a vile perſon (as the firſt ſuggeſter) had been ſo much regarded.

## FAB. XLII. Page 129.

Here he might have mentioned the exclamation of *Lyſimachus* that great King of *Thrace*, and one of the *Captains* of *Alexander* the great, O! what an excellent Kingdom have I loſt for a little fleſhly pleaſure! this he ſpoke when being ſtraitned by a barbarous Prince, he was forced to yeeld himſelf with His whole *Armie*, becauſe they were like to pyne with thriſt where they were couped in; no doubt the intrinſick value of a Cup of water is far below that of a Kingdom; yet as *Necceſſity* hath no Law, ſo the *Belly* hath no Ears.

## FAB. CLVI. Page 141.

The *Tragedy* of *Zeno* Emperour of the Eaſt may be termed a parallel to this fable, but with diſadvantage to the Imperiall husband, whoſe wife cauſed burie him alive in on of his fits of the *Epilepſie*, which beſet him frequently by his exceſſive drinking, ſo that his Unnatural ſpouſe ſuffered him to ſtarve to death in His ſepulcher for want both of meat and drink, and though he cryed moſt ruthfully to be releived from that dark priſon, when he came to a ſenſe of himſelf; yet the Inhumane *Hagg* would not permit it; that a younger and much handſomer Man might ſucceed him, both in his bed and Throne, and that was *Anaſtaſius* the principall *Secretarie* of State.

## FAB. CLVIII. Page 142.

This Fable is grounded on a Fable, viz. That *Swans* ſing, eſpecially beſore their Death; But who ſoever deſires to ſee the Nullity of this common Tradition, let them conſult Dr. *Brown*, in his *Vulgar Errors*.

## FAB. CLXIII. Page \*137. (\* I follow the Miſtake of the Printer.)

A generous Man is ſo far from inſulting over the miſerable, ſuppoſe he be a dead Enemy; that He is rather prone to water the Adverſaries *Herſe* with his Tears: Therefore I am apt to believe that *Lucan* in His Poems was both uncharitable and Injurious to the great *Ceſar*, by inſinuating, it was for joy he weeped over *Pompey* the great's head, when it was preſented unto him; *Ceſar* being one of the moſt clement Princes that ever reigned in this world; givs us reaſon to conclude, that the ſerious conſideration of the ſudden fall of *Pompey* from ſo great glorie, into the power of ſome baſe ſlaves, did draw a-bundance of Tears of real grief from the eyes of his Father-in-Law: and I find it one of the greateſt Reflections upon the honour of his grand Nephew *Auguſtus Ceſar*, that he ſhould have cauſed cutt off the head of *Brutus* to be ſent to *Rome*, and laid at the feet of his uncles *Statua*, even after *Marc Antony* had covered his dead Body with his own Purple Garment; yet the ſame *Auguſtus* wept amain for the Death of *Marc Antony* (if we believe *Plutarch*) tho' He had been more injurious to his Family, than ever *Pompey* had been to that of *Julius*.

But *Anſignus* of *Macedon* (the Son of *K. Demetrius*) was much more generous than *Auguſtus*; for when that reſtleſs ſpirit *Pyrrhus* the *Epirot*, came



to his fatal end at *Artem*, tho' he had once dispossessed *Antigon* of his Kingdom, and even at the time of his death was in war against him, yet when the head of the famous *Pyrrhus* was presented to him, he was so far from insulting over a dead enemy, that he sharply rebuked some of his nearest relations for their insolencie, and ordered both the head and body of his enemy to be given to his sons, that he might give his father honourable buriall: Thus when *Marcus Aurelius* (surnamed the *Philosopher*) heard that his army had defeated the enemy, and killed his rival; and tho' he was apparently his competitor for the empire, yet this meek and most clement Prince regrated unfeignedly, that they had not brought him alive unto him, that he might have tasted of his mercie: The best parallel I find to this benign disposition, was that of the royall Martyr, *Charles I.* of great Britain, who had the same mercifull sentiments in reference to *The fate of the Hothames*, as we may perceive from a section of his incomparable Book, so entitled:

But all the *Roman Emperours* were not so generous, as this *Antoninus* or *Aurelius* the *Philosopher*, for long before his time *Vitellius* manifested a great deal of baseness in his deportment in reference to the dead founders of the defeated *Armie* of the *Emperour Otto*, whose unburied and naked bodies he would needs see, and when it was told him that he would never be able to endure the noysome stench of them, (for they had been kill'd in the plains of *Lombardy* before *Vitellius* himselfe had crossed the *Alpes*) that vile beast most ingenerously answered, *That there was nothing so sweet to him, as the smell of a dead enemy, but especially of a Girlfriend*; notwithstanding his rivall *Otho* had cast him a much fairer copy; for tho' he might easily have recruited again, yet he did voluntarily dispatch himselfe, that he might obviate the Effusion of any more *Roman Blood*, suppose it were wholly of his enemy. But *Septimius Severus* neither learned this generosity from *Otho*, nor *Marcus Aurelius*, tho' they were both before him, for having politically given the Title of *Cæsar*, to *Calpurnius* in the North, that he might not interrupt his Progress against *Pescennius Niger*, in the East; how soon he had discussed that *Syrian* Competitor, he immediately turned his Forces against his other Rivall *Albinus*, who being killed in Battle, *Septimius* gave an apparent Demonstration to his whole Army that He was a Native of *Africa* (they being generally Vindictive and most cruel in their Revenge) for he did tread again and again, with his Horse Feet, upon the dead Body of his new slain Competitor.

Many other Instances of this Nature might be given; but I shall shut up the Point with an Observation of the great Historian *Thuan* in reference to the famous Duke of *Guise* (who was the great Promoter of that pretended Holy League of France) He was reputed (saith the Historian) a very generous Prince, especially in his Behaviour towards the Captivated Prince of *Conde*, but his Deportment in reference to the no less famous Admiral *Coligni*, sullied his Memory exceedingly, for that Admiral being trepanned by that perfidious Prince *Charles IX.* He was basely and barbarously murdered by His supporters in his own Lodging, notwithstanding of the safe Conduct the King had given Him, and of all His pretended great Resentments for the shooting of Him thro' the Arm, his dead Body being thrown out of the Window: the Duke of *Guise* walking in the Court, having viewed it with Torch-Light, that He might not be mistaken in His Insulting, He most basely struck the dead man, in the Face, with his Foot, which had been too insolent, saith *Thuan*, suppose He had been upon the Plot of killing the Duke's Father, at *Orleanse*, by *Poltro*, from which Fact He had frequently vindicated himself by Oath, and to his Son-in-particular; But little was the Duke then dreaming



how His own murdered Body would afterwards be abused at Blois, notwithstanding the late Conduct He had from K. *Henry III.* and that the infinite Wisdom and Justice would make Him read his *Sin* in his Judgement, in that same Place where Himself had first contriv'd that execrable Massacre at Paris; so that they are the wisest and best of Men, be they never so great, who in their Prosperity mind frequently and seriously that of the chief of the *Roman Orators*, *Homo qui in Homine calamitoso misericors est, meminit Suis*; And that notable Distich of the Prince of the *Latine Poets*,

*Nescia Mers Hominum Fati Sortisq; futura,  
Et servare Modum Rebus sublata secundis.*

## FAB. CLXIX. Page 141.

Here he might have told the ridiculous answer of that vaunting Traveller, who pretended to have been in all the cities of *Italy*, & in *Venice* among the rest, and being desired by one to give a Description of the famous Church of *S. Mark*: The return He made, was, That he had not stay'd at *Venice* no not one Night, but galloped thro' the City at Night, so that ere the Morning Light, He had rode thro' all the streets, and was gone a good way from it.

## FAB. CLXX. Page 142.

The vain curiosity of *Mercury* minds me of *Cicero* the famous Orator, whose Vanity may be said to have gone *pari passu* with his Oratory, and consequently it was great enough; especially after the Disappointment of the Conspiracie of *Cataline* against the State, because He had been Consul then, and had managed that Affair pretty dextrously; I dare say He imagined there was never so wise nor so good a Patriot of *Rome* before, nor would any such arise after Him, for almost in all the Orations that He made to the People, after that Exploit, He sail'd not to harp upon that string, *Usque ad Nauseam*; Yea before he was Consul, being sent *Questor* to *Sicily*, where He abode above a twelve Month, in his return thro' *Italy*, before he reached the City, he rancountred an old acquaintance, and almost the first Querie He propos'd to Him, was, what Talk had been at *Rome* concerning his Government in *Sicily*? never doubtiog but that He should instantly hear, that all the *Senatours*, all the *Knights*, and Body of the People, were frequently magnifying his wise Conduct, and great Atchievements in that *Granarie* of *Rome*; But I believe there could not an Answer imaginable be more mortifying to a man of so vain a Temper, than the return which was made in these words; Sir, (said his acquaintance) You have prevented my Apology for not paying a visit to you, this twelve months bygone, at your own house, at *Rome*; for this is the first time that I did hear of your remouall from our City.

## FAB. CLXXXVIII. Page 158.

The *Metamorphoses* mentioned so frequently both by the *Greek* and *Latine* poets, whereby the Witch *Circe* transformed Men into Beasts, by the Touch of her enchanting Rod, ought to be expounded in that same sense as judicious Commentators interpret the disaster of *Nebuchadnezzar*; for as that great King lost not his shape, (when he became obnoxious to that pitifull disease physicians term *Lycanthropia*) but only his Understanding, in imagining himself to be a Wolf; so all these men, on whom their brutish affections have a mighty predominancy, are justly said to be transformed into

Beasts

Beasts, tho' they are still two Legged beasts, and only symbolize too much with the noted predominant bad qualities of diverse wild creatures; and by the Moly which *Mercurie* gave to *Ulysses* as an Antidote or countercharm to all the Sorceries of *Circe*, wee may understand the strength of Reason and divine Grace, which have sufficient power (if sufficiently improved) to subjugate all our extravagant Passions and exorbitant Affections.

## FAB. CXCIV. Page 164.

Here he might have pertinently celebrated the due praise of the Roman Consul *Fabritius*, who was so generous as to hate the *Traffans* no less than the Traitors; for when the perfidious Physician of King *Pyrrhus* sent a missive letter to the Consul, proffering to poison his master for a certain sum of money, notwithstanding *Pyrrhus* had already prevailed much over the Romans (they being unacquainted with Elephants at that time) yet the noble *Fabritius* sent the letter to *Pyrrhus*, and in the cover of it upbraided him that He knew neither his friends nor his enemies, for you may perceive (said He) from the inclosed, that you are fostering snakes in your bosom and know it not, whereas you have declared enmity against those who never did you any wrong: but as for us Romans we judge it just enough to kill a malicious Enemy in the open field, if he will not hearken unto reason, but wee deem it the height of baseness to take away the life of any man by Treachery: Would to God all Princes (whither Infidels or Christians) were indued with such true generosity; But we must know that this was the Age, wherein the true Roman Gallantry (I mean their excellency in all the four Cardinal Virtues) was in its axum or Zenith.

## FAB. CXCV. Page 165.

It would be tedious to the reader to enumerat all the Examples of those unfortunate Princes, who have in a manner hatch'd snakes to sting themselves to death: thus the gigantic Tyrant *Maximinus* dealt with *Alexander Severus* and *Philip* with the Emperor young *Gordianus*; and that villainous Father-in-law *Arrius Aper* with that excellently learned prince *Numidianus*, so that the murderer was most deservedly stabbed to death by *Dioclesian*; for He was the Boar meant by one of the *Druides* in France; and that two or three Ages agoe, *Charles* the warlike (that restless Duke of *Burgundy*) nourished such a snake in his bosom, when he entertained in his service that perfidious Italian Count named *Clump-Basso*; and who had not heard that the Major *Dominio* in France overturned his Masters house, that the *Merovingian* Race might give place to the *Carolingian*, which within two or three Ages became a preparative to the *Capetian* familie: But who desires variety of Instances to this purpose, let them cross the *Mediterranean Sea* to *Africa*, and there they will find many deleterious snakes fostered in their masters bosome to their utter ruine at last: Neither need wee goe so far back to the bastard *Jugurtha*, who ruined the two sons of his Uncle and adoptive Father *Hempsall* the King of *Numidia*; nor to retrograde so far as to the Caliphs of *Agypt*; for the Kings of *Faz* and *Morocco* (without speaking one word of the *Mamlukes* of *Agypt*, who came after the Caliphs) afford us abundant instances to this purpose, even of these that have ruined their Foster Fathers, (with the whole Royall Family) under the pretence of Religion; I mean that damnable Superstition of *Mahomet*; to which that of the Poet *Lucretius* may both truly and pertinently be applied, *Tantum Religio potuit suadere matorum*.

FAB



FAB. CXCVII. Page 168.

They who are destitute of Children (I mean who had never any) if they want the *Comfort* of them, so do they the *Cross*; and its a most certain Truth, that children are uncertain *Comforts*; but certain *Troubles*; it being verie rare to find a numerous Issue without some *Viper* (either among the *Males* or *Females*) who is ready to tear out the bowells of the parents *Contentment*; and they who have many, and find no more but one such, have great reason to bleis *Heaven* for it; for the greatest of *Saints* recorded in *H. Scripture*, were not priviledged from that *Cross*, and some of them had their patience exerciz'd by more than one *Viper*, whom they had fostered in their bosomes, as is evident from the respective stories of *Noah*, *Abraham*, *Isaac* and *Jacob*; old *Eli* the *High-Priest*, *Samuel* the *Prophet*, and *David* the *King*; the generality of the last three being undutifull both to their *Heavenly* and *Earthly GODS*; for *Grace* goes nor by *Generation*, but by *Re-Generation*; otherwise it may be supposed that so *Gracious Kings*, *Priests* and *Prophets*, would have entailed some drams of goodness upon their posterity.

And that domestical *Crosses* are justly accounted amongst the most anguishing *Afflictions* of this World, We may perceave from the Concern of one of the greatest that ever reigned in it, and that was *Augustus Caesar*, who enjoyed all the *Comforts* of this *Life* in great Abundance, yet He was so affected with the shameless Prostitution of his daughter *Julia*, and her no less libidinous *Brats*, that the great *Emperour* often wished, either he had never *Marryed*, or never *Begotten* Children, yea He would not term them his legitimate *Issue*, but the *Impostumes* of his *Body*; or *Tres Vomicas*, and tria *Carcinomata*; *Marcus Aurelius* was as morall a Prince as ever sat upon the *Roman Throne*, and having but one Son (who was that incommodious & naughty *Commodus*) the Father declared on his death bed that He would have dyed a happy *Man*, if he had not begotten such a *Phaeton* to the *Roman Empire*. *Lewis* the *Godly*, the first of that name, who was *King* of *France*, and *Emperour* of *Germanie*, had verie ungodly Children, who often rebelled against their *Lord* and *Father*; so had *Henry* the *II.* of *England*, undoubtedly a gallant man, tho' never honoured with the Epithet of *Pious*, for he dyed Cursing all his male Children; and there was a visible *Curse* followed them even in this life, which is the usuall fate of a stubborn and perverse progeny, whether their parents *Curse* them or not; for either they dye young, (as is insinuated in the fifth Precept of the *Decalogue*.) or if they enjoy a longer life, they live in great miserie, and die at last of a loathsome disease.

FAB. CC. Page 170.

Some good men have sometimes found reason to bleis *God* as cordially for their disappointments, as for their enjoyments, because he hears them in mercy, when he seems not to hear them; as he hears the wicked in wrath when their desires are granted; for there have been many in the world who have been necessitated to unwish a thing more fervently than they formerly desired it; that *Covetous King* of *Phrygia*, is a notable *Emblem* of this, tho' it is but a *Poetical* or *Romantick* *Storie*; for if the foolish *Wise* of *Midas* had not been seasonably retrieved, he would shortly have dyed of mere hunger, for all his meat and drink became *Gold*; and for all the talking of *Aurum Potabile*, I take it to be a much better *Cordial* in the *Purse* than in the *Stomach*: But its the fate of some unhappy creatures to resemble *Semele*, the mother of *Bacchus*, even to be consumed in the first instant of the fruition of their rash and inconsiderate desires.

FAB.



## FAB. CCIII. Page 174.

The author tells us he hath seen a tame Spider but I believe he never saw (nor any man for him) a tame Flea, tho' the same is given as the Symbol of Impudence.

## FAB. CCV. Page 176.

This impertinent Doctor minds me of the English Proverb; *When I am dead's make Me a Caddell*; But it's a more rational Apology (as many Doctors have Reason to complain) that the Patient was not obedient enough, nor the attenders so circumspect as they ought to have been, in observing his orders, which were neither excentrick, Unnecessary, nor Tyrannicall, but thoroughly consonant to the most approved rules of Art; and for this they have the authority of the great Hippocrates, in the latter part of his first Aphorism, *Neque enim Medicus ita se comparare debet, ut faciat quod factu Opus est; sed & Reger & assistentes, & quæ foras incident.* But the most relevant of all these Excuses is the unseasonable Call of the Doctor; for the best Physician under Heaven, is but the Minister of Nature, so that when the natural strength is quite gone, all attempts to restore it are in vain, without a miraculous power: so that the Doctor (who consults his own reputation) ought not in such a case to meddle, let the patient be never so wealthy, unless it be to alleviate the great pain of the dying person: and to preserve a man from a tormenting death, is undoubtedly a verie good office, and worthy of a great *Honorarium*. Now let us suppose a Physician to have sufficient ground to undertake the cure, yet if He would not have it said, that the patient dyed of the Doctor rather than of the Disease; let him in all dangerous distempers, trust his own eyes above all others, both in the composition and application of his Druggs; for as an Ignorant or Cheating Apothecarie may commit a great error in the first Concoction, so the attenders may be guilty of great mistakes in the application, especially in the matter of Catharticks and Phlebotomy; for I have known some weak Patients purged to Death, by a double or triple Dose above that which should have been given; as also some rash Surgeons to send their patients out of the world by drawing too much of their blood in it; for example, in the beginning of an Hectick Fever, when the vigour of nature is no wayes decayed, it's fit to evacuate so much Blood, as may sensibly abate their preternatural Heat and Drought, but if an inconsiderable Surgeon draw no less than is usually due in a Plenisy; He will hurrie the Patient the more speedily to his Grave; In fine, since there be some specifics, the due proportion thereof is confined to some few Graines, let the Doctor trust no other hand with the Scales than his own, for I knew an ignorant Empirick who gave such a prodigious quantity of *Laudanum* to a poor frantick Woman, as might have killed an Horse; and would undoubtedly have caused the Patient (in lieu of 4 dayes) to sleep to the sounding of the last Trumpet, unless that drugg had been found to be verie old and corrupt in the Apothecaries pot, whereby it had lost much of the natural Vertue of a *Panægoris*.

## FAB. CEXI. Page 182.

This *Vultur* is a lively Emblem of a *Lycan*, a *Buffie*, a *Polyphemus*, and of the old inhabitants of *Taurica Cherfoneus*; all which were so inhuman as to murder their guests; a good man who is naturally apt to believe protestations & semblable practices of kindness (credulity being the great imperfection of honest hearts) is no doubt brought into a great strait (as our Author hath well observed) when suspicions of the dishonesty of his friend are sug-

gested to him. Yet great soules have judged it inconsistent with true generosity to distrust their old friends, and it framed well with some of them; Thus *Alexander the great* (as *Quintus Curtius* informes at large) being advertised by his eldest captain *Parmenio*, that His principall Physician had been bribed by *Darius Codomannus* with a verie great sum of money, to poyson his royall Master, the first time he gave him any Physicke, yet *Alexander* took the medicinall potion with the one hand, and gave his Physitian the said line with the other to read, and in the mean time drunk the Potion to the bottom; such was the confidence of this royall patient, neither did his trustee disappoint him; a parallel to this great confidence wee find long afterwards in the Emperour *Trajan*, who being informed by some that his old friend, a *Roman* senatour, had a designe upon his life, he went the next day to the senatours house privately, without any of his Guards, and told him that he was come to sup with him: but before supper (said the Emperour to his friend) I must make use of your bath and of your barber; and having come home verie late, He called for those informers; now (said he) you may perceive that you are all guilty of a caluminous accusation, for if my old friend had any design upon my life, he had never a better opportunity than was afforded him this day, for by his Slaves He might have smothered mee in the bath, by his barber He might have cut my throat, or by his Cook he might have poysoned me; so that, I having returned safe and sound, ye may perceive the falshood of your information. But the famous *Dion* (who was the principall actor in driving *Dionysius* the younger, from his Tyrannical nest at *Syracuse*) ruined himself with his too great confidence in *Calippus* the *Athenian*, whom he trusted above all the world; and being informed by his nearest relations (and that again and again) that *Calippus* had a design upon his life, yet he still answered them that he would rather choose to dye a thousand deaths, than to distrust his old friends; he was I confess the more inveigled by the manie tears and oaths of *Calippus* to persevere in his former trust and good opinion of his friend; yet notwithstanding of these reiterated protestations, that old treacherous villain (when he found opportunity) dispatched that brave and good man, in hopes to obtain the Principality of *Syracuse* to himself, but in this He was not only disappointed, but shortly afterwards justly killed with that same dagger wherewith *Dion* had received his mortal wounds; as is reported by *Plutarch* in the Historie of His life.

## FAB. CCXIII. CCXIV. Page 184.

The *Crow* thinks Her own Issue fairest, is an old proverb; which the Commentator doth well extend not only to the Fruit of the Body, but also to the productions of the Brain; it being verie observable that all the pretenders to those faculties which depend mostly on the imagination, such as *Poesy*, *Musick*, and the Art of *Limning* or *painting*, be they never so great Bunglers at them, they imagine themselves to be excellent; so did *Dionysius* the old Tyrant of *Syracuse*, as to *Poesy*, tho' he was the worst at it that ever did it, for who knowes not the bantering of that rigid Philosopher, *Carrie me back again to the Quarries*, how soon He heard Him read but a line or two of a new Poem he had made, and beleev'd it to be much better than the former which the Philosopher had derided; and, I dare say, that pitefull Scots Rhymer Mr. *Zachary Boyd*, thought Himself as good at the Poetical Trade, as ever his Countryman *Buchanan* was deemed to be, tho' the one was as good as could be found in any nation (if wee beleev'e the famous *Jos. Scaliger*) and without breach either of Truth or Charity, it may be said that a worse could not be found any where than was the other.

For



For all *Nero's* divine voice (as his parasites termed it) with his incomparable dexterity in handling the Lute (as his Sycophants also soothed Him) and His *Quantus Artifex pereō* (which were the last words He spoke in this world) yet if He Had been as poor as some Fiddlers are, I dare say He would have earned less dayly wages than some of them have done; and its verie possible that *Vespasian* (afterwards *Emperour*) would have heard them, more placidly than He did His Lord and Master in the *Amphitheatre* at *Rome*, for it had almost cost Him His Life, because that *Divine Voice*, forsooth, had not preserved Him from sleeping; A *Scythian* Prince was justly deemed a beastly Dunc: for preferring the Neighing of his own Horse, to the ravishing Music of the famous Musician, *Ismenius*: but if *Nero* had been the Competitor its verie probable He should neither have been termed a brute nor a blockhead.

*Paulus Jovius* tells us that it was one of the great Divertisements of *Leo X.* to call for the worst of Poets, of Musicians, and Painters, that were to be found in all *Italy*, and to make them believe that they excelled all the World in their respective Professions; which did so effectually send their Wits a Wooll-gathering, that some of them became perfectly mad: neither needed the Pope pretend the *Infallible Chair*, to perswade them to those wild Fancies, for their own vain Imaginations, with that large natural Dose of Self-Love, did easily unhinge all the little Witt that ever they were Masters of.

## FAB. CCXVIII. Page 197.

This fable minds me of the gallant *Sertorius* who was marching to *Spain* in great hast, to make good the remainders of *Marius's* party against *Sylla* that cruel Dictator, being stopped in his way by some barbarous Nations that inhabited the straits and fastnesses of the *Pyrenean* mountains, who sent Him word that he behooved either to fight for his passage or pay them a considerable sum of money; He did choose rather for speeds sake, to let them have the money; whereat some of his Captaines being highly offended, as if it were a great disparagement to the noble Romans to buy their peace of Barbarians, and to become as it were Tributaries to them; hold your peace (said *Sertorius*) for I have only bought Time.

## FAB. CCXXIII. Page 195.

The best Morall (as I suppose) of the Fable of the Sun and Winds striving for a travellers Cloak, is briefly this: That prosperity is a much greater temptation than adversity; This moralists make appear, by comparing the proper vertues of both states together; but on this wee have not time to insist;

## FAB. CCXXVII. Page 198.

*Alexander* the great his holding his Head a litle awry, and *Pompey* the great his scratching his Head with his litle finger, became Patterns of imitation to their parasiticall followers; but if they had been mean men: I beleve they should have been derided for their effeminate affectation.

## FAB. CCXXVII. Page 199.

This fable, with some amplification, was narrated by the Emperour *Frederic III.* (as *Philip de Comines* tells Us) to the Embassadors of *Lewis XI.* of France, when, in their Masters name, they promised (that the Emperour and He joyning their forces against *Charles the Hardy* that great D. of *Burgundy*) They might divide all his Dominions betwixt them; for He makes the

H

fellow



fellow say, that the *Bear* whispered in his Ear, beware of dividing or selling the *Bear's* Skin so long as He is alive and hath it on his Back: yet I beleeve, if the *Emperour* had been perswaded to engage, He should have had His recourse at last to his old Motto, *Rerum irreperabilium optimum remedium est Oblivio.*

## FAB. CCXXVII. Page 200.

A Satyrical Poet (being pickt at the wise and vertuous *Philosopher, Socrates*) acted a Comedy before the people of *Athens* wherein He so palpably derided *Socrates* that all who were present knew that the *Investives* were levelled against Him, but He was no whit abashed, and laughing as heartily as the rest, said, he was verie glad to have given occasion to the People of *Athens*, to become so joviall and merrie as he perceived them to be.

## FAB. 230. 231. 232. 233. Page 201.

*Plutarch* reports of *Timotheus* the *Athenian* Generall, that being sent abroad by the *State*, upon some Expedition, He having prospered well in his attempts he arrogated the praise of all to his own good Conduct, or to use the scripture phrase He sacrificed to his own Net, and burnt Incense to his own Dragg, meaning of those who give not the praise to GOD, but impute all their good success to their own wit and vertue, yea to their own merit; for *Timotheus*, in his giving the people an account (at his returne) of his prosperous attempts against the enemy, still subjoynd to everie period, *In this, Fortune had no part*; but as that wise Historian well observes, He never prospered one Hour after that most insolent Oration, but decayed palpably both in his reputation and action; and tho' *Scylla* the *Roman Dictator* was a proud and bloody man, yet *Plutarch* commends Him for assuming the Epithet of *Felix Scylla*, rather than any other, whereby he ascribed his Happiness (saith the Historian) rather to the *Gods*, than to his own merit.

## FAB. CCXXXV. Page 204.

*Milo* (another *Sampson* among the *Pagans*) met with his match betwixt the branches of a sturdy *Oak*, which overmatched him that he was starved to death in the place; but the storie being so well known, I shall not insist upon it.

## FAB. CCXLI. Page 209.

My Lord *Montaigny* in his *Essayes* hath another storie of a young gentleman in *Gascony* that was so much enclined to this infamous Vice, that the Father turned out of doors that naughty Girl as a disgrace to his family, so that she was constrained to betake herselfe to service, but the father and only brother dying at last, she became the Inheretrix of a great estate and got a competent match on that account, without stealing of Her; but even then she could not forbear her old trade, to which she was so strongly inclined by Nature, and a vicious Habit, so that she would intreat her own servants, to lock up out of her sight any thing that did belong to them, telling them plainly that she could not forbear from putting their effects into her *Coffers*, not for the value of the thing, but for the Love of Theeving.

## FAB. CCXLVII. Page 214

*Pythias* that rich *Lydian* Prince (even he who entertained that numerous army of *Xerxes* for the space of three dayes upon free cost, for which he was very

verie ill rewarded by that Tyrant in the end) was documented into some sobriety in his great *Thirst* after Gold, by the wisdom of his Wife; for having found out a gold mine in his own Territories, He so constantly employed all the Inhabitants of his dominion in digging thereof, that the Land remained uncultivated, and a great Famine produced among them; at last having gone from home, his wife caused a skillfull *Artist* make the Effigies of the most excellent Dishes of *Meat* in pure Gold, which being presented to Him at his returne, the sight at first pleased Him very well, but having called for some *meat*, his wittie wife, caused present another course of *Golden Viands*; what, said the hungrie Husband, do you mind to starve me with a *Necromancers* feast? ay, said the Wife, You must content your self with what your Land produceth, for you and your tennants, tho' sore against their Wills, have laboured for nothing else these diverse Years bygon, but for this golden product, and now see if you can fill your hungry *Belly* therewith.

## FAB. CCXLVIII. Page 215.

This minds me of the smart Reflection of that famous Sir *Thomas More* upon his Lady (as is narrated by Sir *Francis Bacon* in his *Apothegms*) who having prayed frequently for a Male Child, at last she got one; but, whether thro' natural Infirmary, or too great maternal Indulgence, I know not, when He came to the Stature of a Man, He was a Dwarf in his Understanding; Therefore Her Husband used to say to Her, You prayed long for a Boy, and You will find Him a Boy so long as He liveth.

## FAB. CCXLIX. Page 216.

This minds me of the *Canniballs* in the *Caribbee Islands*, who fed their captivated enemies deliciously, and most plentifully, but it was only to fatten them for the shambles; and thus prosperous villanie is but a fattning of them like a fedd Ox for the slaughter; or if we transferr the Morall to some Court favourites, the poet hath given us their destiny in few words,

*Ut Lapsu graviore ruant.*-----*Tolluntur in altum,*

## FAB. CCLIII. Page 219.

There is a storie to the same purpose, and uttered (upon such an occasion) by that Prince of Greek Orators, *Demosthenes*, for when the people were not attentive to a very serious matter which he was insisting upon, one day in his oration, he told them the storie of the contest betwixt a Man who had hired an *Ass* to ride a journey, and the Owner thereof, who would also be payed for the Benefit of the *Ass's Shaddow* which the Rider made use of, when he was scorch'd with the heat of the *Meridian Sun*, and all this hot debate, said the Oratour, was about the shaddow of an *Ass*: and with that silly parable He brought the inadvertent Mob to due attention.

## FAB. CCLIV. Page 220.

The storie of *Pacuvius* his policy in rescuing the *Senatours* of *Capua* from the fury of a discontented People, falls in here very pertinently, but its so well known that we need not insist upon it.

## FAB. CCLV. Page 220.

The *Laplander* who preferred his own countrey to *France* (tho' there can hardly



hardly be a worse, found in the whole *Terraqueal Globe*) may be said to have outvied this *Mouſe* in contentment, even in the change of places, yet it still remains a true *Maxime*, *Omne ſolum Forti eſt patria*.

## FAB. CCLXII. Page 228.

Its well obſerved by P. Heylen in his *Cosmography*, that the *Mesopotamians* were always adjunctives, but never ſubſtantives, ſave once when GOD raiſed them up to be a plague (and the firſt forrain ſcourge too) unto his own ingrate people in the Land of *Canaan*; The *Metaphor* is patt enough to the purpoſe; Tho' ſoniewhat pedantick, for they were frequently overrun & overcome by the *Persians*, the *Romans*, the *Saracens*, the *Turks* and *Tartars*; by all theſe and from all theſe they have been *Conquered* and *reconquered*; the *Natives* as it were ſitting ſtill like *Spectators* beholding the *Gladiators* in the *Amphitheatre*, and little concerned what ſide had the better, becauſe they were ſure to become *ſlaves* in the end, who ever were *Maſters*; and that the *Aſs* could not bear a greater burden than had been formerly laid upon him: ſuch was the caſe of their Neighbours the *Syrians*, frequently & eaſily ſubdued by other Nations, but eſpecially by the *Seleucida* in *Asia*, and the *Ptolomees* in *Egypt*; for no ſooner did any of thoſe reſpective Princes advance towards them with an Armie, but up flew all the Gates of their Cities, to wellcome the new *Comer* rather than the new *Conquerour*; or if it may be in propriety of ſpeech called a new conqueſt, ſure it had not age to become old; For it may be within a Moneth or leſs, the other party totally prevailed, without any oppoſition made by the inhabitants, who ſett their mind at reſt to be *Aſſes* and *Slaves* ſtill, who ever prevailed. As for *Egypt*, ſince the days of their *Pharaohs*, the *Persians*, the *Greeks*, the *Romans*, the *Saracens*, the *Turks*, the *Mamelukes* and *Turks* again, made an eaſy prey of thoſe tame ſlaves, who from the time of *Ham* and *Mizraim* have been inured to bear Burdens: and for the ſame reaſon the fertile iſle of *Sicily*, (not to ſpeak of their many inteſtine Tyrants, or of *Pyrrhus* the *Epirot*) was frequently overrun by the *Greeks*, the *Carthaginians*, the *Romans*, the *French*, and the *Spaniard*: And how eaſily (upon the ſame account) was the Kingdom of *Naples* with the *Dutchie* of *Millan*, taken and retaken by the *French* and *Spaniard*, is well known to thoſe who are not ſtrangers to the hiſtories of the two preceeding ages.

## FAB. CCLXX. Page 236.

There be many reſtleſs and impudent *Souls* (like this *Fly* in the fable) who are buſſie bodies in other mens maters, but ſupinely negligent in their own, yet have the vanitie to arrogate that to themſelves, wherein they had neither head nor hand (I mean *Deliberation* and *Execution*) ſuch an Imaginarie pragmaticall *Fly*, was at *Florence* in the time of the famous *Cosmo* the D. thereof, who coming one day after Dinner to the Palace of this Prince of the Houſe of *Medicis*, upon ſome pretended haſtie buſineſs, He found this renowned *Potentate* lying upon the top of a *Bed*: O! ſaid this pragmatical *Animal*, Who would think that the great *Witt* of *Italy* would be found in *Bed* this Time of *Day*, when other Men are walking in the *Streets* about their Buſineſs; Away, ſaid the D. You feiking *Fool*, I can do more here in half an *Hour*, than You can do in half an *Year*: for all Your traivering the *Streets* of the *City* both *Day* and *Night*; for the *Character* of the *Echo* doth fitly belong to ſuch as You, ----- *Vox eſt, pratereaue nihil*; There be alſo many ſuch *Court-Flys* even, vain and empty *Minions* (*Miniſters* rather of *Pleaſure* than of *State*) that impute all the prosperous *State Politicks* to their own wiſe Suggeſſions, and what



what outward Respect they meet with from People (for their Place Sake, and Master's Cause) they instantly ascribe it to their own great *Merits*, not considering that no Man will regard a *Dyal*, how soon the *Sun* ceaseth to shine upon it.

## FAB. CCLXXI. Page 237.

*Vicere ferendo Injuriam, invitas novam*, is mostly verified as to those *Briars and Thorns*, which prick and scratch because they cannot do otherwise, till the *Lam* pair their *Nails*; but to a generous Soul, there is no greater *Pacifick*, than a patient Sufferer; The *God of Peace* having also promised to all those that truly fear Him, that He will make their *Enemies* to be at Peace with them!

## FAB. CCLXXII. Page 237.

The *Commentator* writes strong Sense in few Words, whereby He sufficiently discovers the Folly of that unwarrantable practice which trencheth too nigh upon *Idoltry*, I mean the *Adoration* of *Saints* and *Images*, which is a mighty Stumbling-Block to the *Jews*, *Mahumetans* and *Pagans*; but whoso desires a much larger Discovery of that Scandalous Impiety, let them consult the *Profoundly Learne*d *JOSEPH MEDE*, in His *Apostacy of the latter Times*, founded on that Doctrine of *Demons* (foretold by *S. Paul*, *1 Tim.* 4 at the beginning) where He makes such a copious and judicious Detection of those damnable practical Errors, that *Defiance* may be given to all the *Idolaters* in the World, to answer Him in Reason.

## FAB. CCLXXIII. Page 238.

*Out of the Frying-Par, into the Fire*, is most fitly applied to those most miserable desperat Wretches who dispatch themselves that they may be ridd of the sting of an evil Conscience, not considering that (in all probability) they hurrie their *Souls* into that most deplorable Region where the *Worm* dyes not, and the *Fire* shal never be quenched; That eminent Pattern of *Divine Justice*, *Francis Spira*, who for seven Years space was grievously afflicted in Conscience, attempted many times to become *Felo de Se*, notwithstanding He firmly believed that *Hell* would be his everlasting *Portion*, neither was it in a *Fitt* of *madness* that he was restrained from becoming his own *Butcher*, for never Man pleaded more rationally for Himself, than He appeared to doe against Himself; But whither these *Desperadoes* apprehend that they cannot possibly be worse in another World than they are in this, or that its possible they may be some better, I cannot determine.

## FAB. CCLXXIV. Page 239.

*Monachus in Oppido, ut Piscis in arido*, was an usual saying of that *Egyptian Antony*, the father of the *Monks*; and I beleeve if he had seen the four *Orders* of the *Mendicant Friars*, so frequently begging in the *Capitall Cities*, it would have turned his *Stomach* no leis, than *Alexander Severus* was affected when he perceived an unjust Judge.

## FAB. CCLXXVI. Page 240.

*Magistratus indicat Virum*, is an old *Maxime*, and verified apparently in the *Emperour Galba*, whom all men thought worthy to *reign*, before He did *reign*; as also of *Henry III.* of *France* and some others since his time: but as for alterations to the better there cannot be a better instance given, than that of *Titus Vespasian*, for during his Fathers life, the people of *Rome* so dreaded

him that it was more than whispered amongst them that he would be as *Libidinous* an *Emperour* as *Caligula*, and no less cruel than *Nero*; but he was scarce warm upon the *Roman Throne*, when He was generally celebrated to the utmost Bounds of that vast *Empire*, with that glorious *Epithet*, *Delicia humani generis*: Neither need we cross the seas for another example of this nature, since *Britain* affords a notable one in the person of *Henry V.* of *England*. It's well known that during the life of his Father he was the ignominious associat of that profligate *Knight*, *Sir John Falstaff* and such *Debauchees* as he; but he was no sooner elevated to the *Throne*, than he became a most stayed, temperate and just Prince, so that there was not a wiser and gallanter *King* in *Europe* than he was (only *King James I.* of *Scotland* his contemporary, had the advantage of him in point of *Knowledge*) but if this *Henry* had out lived his madd father in *Law* for some yeares, it's highly probable that he would have secured the *English* interest in *France* most rationally, so that they should not only have *Jus ad Rem* but also *Jus in Re* to this very day.

## FAB. CCLXXVII. Page 242.

Here He had a fair Occasion to have mentioned that most laudable *Law* of *Lycurgus*, which ordained all Young Men to reverence and give Place to Old Men of whatsoever Nation or Quality they were of, of whose Obedience We find an excellent Instance in *Plutarch*, of a decrepit Old Man (with a long gray Beard) who neither liv'd nor was born in the *Lacedemonian Territories*, yet having the curiosity to see the *Olympic Games* (which were celebrated every fifth Year in *Greece*) coming behind Time, when He approached the stations of the *Athenians*, the *Boeotians*, the *Corinthians*, the *Argives*, the *Arcadians*, and many other *Greek Nations*, no man took Notice of him, but when He came to the apartment of the *Spartans*, all the Young Men arose to Him; whereupon He cried out, I perceive that *Old-Age* is no where revered but in *Sparta*; which was indeed an implicit Reflection on the *Athenians*, who pretended to be the great *Masters of Morality*, but it's evident from their Practice, that They were better acquainted with the *Muses*, than with the *Graces*.

## FAB. CCLXXIX. Page 244.

*Sejanus* to *Tiberius*, *Pallas* to *Claudius*, and *Figellinus* to *Nero*, were indeed such *Magpies*, Ministers to those vitious Emperours, both for their Pleasures and Cruelties, and for a Reward of their Villanies advanced to be the greatest Ministers of *State*.

## FAB. CCLXXXI. Page 246.

Here He might have mentioned the ingenuous Confession of *S. Hierom*, that in his solitary Retirement to the Deserts of *Syria*, He was frequently molested with vain Thoughts concerning the vain Dances at *Rome*; and if any desire to know the strange story of the Apparition of the Devil in the shape of a most beautifull Woman to *John the Holy Eremit*, let them consult *Job. Major* for it.

Our Author from the List of that indictment which the *Corinthian Thais* gave in against the greek Philosophers of her knowledge, should have excepted *Xenocrates* who was as free of Lust, as of Avarice; For as He rejected the 50 Talents which *Alexander the Great* sent Him, (a very great Sum in those Days, every Talent being 700 French Crowns) so He contemned that celebrated *Corinthian Beauty*, without any Temptation from *Demosthenes's* grudging at the Price of the Enjoyment, when He said, *Non emam tantum panitere*; or reward



gard to that proverbial Verse,

*Non cuivis Homini contingit adire Corinthum.*

For which we have the testimony of one who may be verie well credited in such a matter and that was the infamous *Courtesan* her self (all of that sex being much more apt to give an account rather of those who admire than who despise their beauty) for being hyred by some of his scholars to ly with him all night, that they might learn how he would behave, she declared the next morning that he no more turned his face towards her, than if she had been a cold *Statua* of *Marble* laid down beside him.

FAB. CCLXXXII. Page 246.

The author should have given a more particular designation of that *Scotus* who gave such a bold Repartee to an Emperour, lest he be taken for the *Subtile Doctor*, who is usually termed *Scotus* *KATHEOXEN*, and more particularly *Joannes Duns* (but whether he was a *Scot*, an *English*, or an *Irish* man is controverted to this Day) But its certain that it was *Joannes Scotus*, *Avrigena*, (or born at *Air* in *Scotland*) who so smartly accosted that King of *France* and Emperour of *Germany*; He being about 400 Years previous in time to the other.

FAB. CCXCVII. Page 259

Here might have been mentioned the strange interrogatour of *Pope Julius III.* to a *Cardinal*; this *Pope* how soon he was elected by the *Conclave*, gave (in conformity to an inveterate custom) his own *Red Hat* to a *Minion* of his own, who was so far from having the least tincture of any *Liberal Art*, that he was a disgrace to human nature; if it be true what is recorded of him; a *Cardinal* who had been intimat with this *Pope* before his advancement to the *Triple Crown*, had the confidence to ask his *Holyness* in private, what he had seen in such a man to make him a *Cardinal*? and I pray said the other, what did you that are *Cardinals* see in me to make me *Pope*? The great *Thuan* narrates it as the wittiest Reflection that ever was made by their *Henry III.* when some *Bishops* heard that he was about to prefer one to that eminent station in the *Church* who was most unworthy, they told their King that he would be excluded by the *Canons* of the *Church*; and so would all of You, replied He, if the election had run in the old *Channel*; for the King had nominated them all.

FAB. CCXCVIII. Page 260.

Here he might have hinted at the ridiculous luxurie of the *Emperour Helio-gabalus*, who (as *Lampridius* reports in the historie of His infamous Life) when he was nigh to the sea, or any river, or Lake of fresh waters, he would eat no fish at all, but would have his Table served with variety of the most delicate fleshes that could be found in the world; but when he was farr from the sea, then nothing could please him but the most delicious fishes of all sorts; so that it is most just with providence to reduce such foolish voluptuous *Brutes* into such a starving condition as to be glad of the *Masty Crumbs* which did sometimes fall from their own superfluous Tables.

FAB CCXCIX Page 260.

There be too manie selfish Creatures in the world who resemble the *Hedge-Hogg*, which rouses it self in it's own soft *Downe* and turns out it's *Bristles* to



to all the world beside: like to that fatt *Abbot* in the dayes of *Henry VIII.* of *England*, who hearing his *Monks* lamenting that they were about to be robbed both of their subsistence and religion by that Tyrannicall Prince; The selfish *Abbot* stroaked down his own fatt belly and over-grown paunch, then subjoynd *Modo hic sit bene; i. e.* provyding it fared well with his own sensuall appetite, he cared not whether religion did sink or swim: for the reader must know that he had received assurance of a large pension dureing his own life therefore he was the les concerned with the livelyhoods of others.

## FAB. CCCL. Page 262

*Fox* in his voluminous *Martyrology*, tells of a *Black-smith* in *England* who in the days of *Edward VI.* was verie zealous in promoting the Reformation according to his pith; and having been instrumentall in proselyting a young man to the reformed religion; the said youth being haled to prison in the dayes of *Queen Marie*, he wondered when He heard that His *Ghostly* father was still working at liberty in his *Forge*; Therefore he sent and expostulated with him; why he was not become a Confessour in expectation of that glorious Crown of *Martyrdome*; to whom he returned this unchristian answer that himselfe was as sincere a Protestant as ever, but that he could not burn; yet he, who would not willingly suffer for the Truth, was shortly after brunt alive against his will, and that in his own house, none knowing how that fire was kindled.

## FAB. CCCX. Page 272.

Here we have an expression of the judicious *Commentator*; That, *It's impious for any man to call for death in earnest*: which *indefinit* proposition as equivalent to an *universall*; I cannot approve, unless I should condemn *S. Paul* of impiety, when he said, *I desire to be dissolved and to be with Christ*, which is best of all: neither find I anie man blaming *Epiphanius* (a zealous Primitive Father) for saying frequently that He was long agoe wearie of the fable of this world, and no doubt whosoever is wearie of a heavey burden, he desires to be ridd of it; farr les do we find any reprehending, *S. Augustine*, who when he heard that *Genferick*, with his *Vandalls*, was designing to lay siege to *Hippo* (his *Episcopall See*) prayed earnestly to the LORD of *Hosts* that either he would not suffer that *Arrian Senacherib* to raise a bank against his Citie; or secondly, that the Enemy should not prevail over it; or thirdly, that GOD would be pleased to close His Eyes that he might not see the the great calamities that were coming upon his people. Now the *Almighty* having graciously granted the last petition we have good reason to conclude, that his prayer was not in any part of it displeasing: neither find I any taxing that excellent christian Philosopher and Poet, nam'd *Boethius Severinus*, for wishing frequently (in imitation of *Job*) to be ridd of an evill world, declaring that he had death in desire, and life but in patience: Yea in that notable litle treatise *De Consolatione Philosophiae*, He verie plainly insinuates, that Death was distastfull unto him when he enjoyed his liberty and honour in the court of *Rome*; but regrets that it fled from Him in his prison at *Pavia*; tho' he had called for it more than once, as we may perceive from the first *Stanza* of his excellent verses,

*Mors hominum felix quæ nec se dulcibus annis  
Inferit, & mæstis sæpe vocata venit.  
Dum levibus malefida bonis Fortuna faveret  
Pæne caput tristis mors erat hora meum;  
Nunc quia fallacem mutavit nubila vultum,  
Protrahit ingratas impia vita moras.*

I never

I never found any judicious *Casuiſt* condemning of *Impiety*, any ſincere *Chriſtian* for praying frequently and ſeriously for *Death* (yet always with a due ſubmiſſion to the *Will of GOD*) that he might be totally and finally put without the reach of *ſin* and temptation to ſin; eſpecially thoſe *Fæda Tentationes* (as *Divines* call them) which for many yeares have been forced in upon them by the *Divell* like to ſhakes of lightning violently and ſuddenly: for ſuch a prayer is equivalent to that *Lamentation* of *S. Paul*, *Ab wretched creature that I am, who ſhall deliver me from the body of this death!* This notable expreſſion implying a vehement deſire after a preſent communion with *Chriſt*, which he knew would not be enjoyed ſo long as there was any remainder of ſin or corruption in the *Soul*. Yea when a true *Chriſtian* from long and ſad experience hath ground to compare his own leprous ſoul to ſome leprous houſes under the *Law*, which could never be thoroughly cleaned till they were pulled down; and to conclude, that till the clay tabernacle of the body be diſſolved, that he feares he ſhall never be thoroughly cleaned from that ſpiritual leproſy of ſin and corruption; I am ſo far from apprehending that a prayer (meerly on ſuch an account) is diſpleaſing to *GOD*, that on the contrary, its very acceptable to *Heaven*, becauſe its motives directly aim at the *Glorie of GOD*.

But finally, I readily grant, that to pray for death ſeriously, allanarly to be ridd of miſerie, is not acceptable to *GOD*, becauſe it proceeds uſually from thoſe, who would keep *Heaven* only as a reſerve, that they may injoy its Felicities, when all worldly happineſs is gone; this is in effect nothing elſe but an efflux of a diſcontented mind with the providence of *GOD*, becauſe the *Sun* of proſperity hath ceaſed to ſhine upon their *Earthly Tabernacle*. Yet when a good *Man* (in conjunction with the former ſpiritual motives) is prompted by vehement *Arbitrericall* or *Nephrericall* pains to wiſh for death, I cannot condemn ſuch a prayer, ſince the almighty hath commanded us to call upon him in the day of trouble, which (in my weak Judgement) imports not only to pray for the divine aſſiſtance to ſupport and comfort us, and for a proportionable meaſure of patience; but alſo that it would pleaſe *GOD* (in his own good time) either to take the burthen away from us, or to take us away from the burthen: There was a good and a learned man, one of our own Country, who being pitifully tormented with the torturing fits of the *Gravell*, (whereof he at laſt died) it was His ordinary Petition in every *Paroxiſm* of that formidable Diſtemper, *LORD, take out this ſilly Life of mine, that the better Life of GOD may enter in!* Whereat all good *Chriſtians* were ſo farr from taking *Scandal*, that they firmly beleevd He dyed in the *Fear* and *Favour* of *GOD*.

FAB. CCCXVII. Page 277.

That bad Event of the diſcontented wiſh of the fooliſh *Aſs*, was juſtly applied by *Cyneas* (that wiſe and faithfull counſelour of *Pyrrhus K.* of the *Epirots*) to the reſtleſ Spirit of his maſter; for *Cyneas* being againſt his attempt upon the *Romans*, when he ſaw the *King* would not be diſſwaded, becauſe he thought it a work of charity to aſſiſt the oppreſſed *Tarentines*: Then ſaid the ſervant, if the Gods proſper you, I hope you will then be at reſt; no, replied the maſter, if it be my good fortune to overcome the valiant *Romans*, I will eaſily become maſter of all *Italy*, and cannot fail to ſubdue the adjacent Iſle, I mean *Sicily*, which hath been always famous for its fertility, but never for producing men of courage: well, ſaid *Cyneas*, what next? Then, ſaid he, I will make an attempt on the rich *Carthaginians*, who already command much more of *Africa*, than doth exceed by manie Millions the dimension of their old *Ox Hyde*: and from thence I will turn towards the Eaſt, & take poſſeſſion of that

K

plentiſull



plentiful countrey of *Aegypt*, which had never yet anie great plenty of martiall *Spirits*; Then I will turn my conquering Armes against the luxurious *Asiaticke*, and I hope also to make all the Nations of the *Greeks* have as great deference for me and dependance upon me, as ever they had on *Philip* of *Macedon*, or his son *Alexander* the great. The sage Councellour heard this vain Braggadocio with great patience, then he said to him, You will have extraordinary good luck if all those great designs of yours take effect, as you have projected, for I perceive you grasp no less in your imagination, than the slave of all the civilized and barbarous nations in the world, yet the Gods alone know whether your projections shall be prosperous or disastrous; But let Us suppose You such a Favourite of *Heaven*, as that good *Fortune* shall still accompany You till You have obtained a speedy Accomplishment of all your Desires and Designs: What will You do then? Then (said *Pyrrhus*) We'll eat and drink, and make merry with our Friends; Alace (good Sir) rejoined *Cynus*, why may You not do that just now, without troubling Your self and the World so much as You purpose to do? for your ancient Kingdom of *Epirus* may furnish you abundantly with all delicacies for your Table, and I will assure You of Friends enough to share with You in that Abundance, and to bear You constant Company in all your jovial Humors. But little was this vain ambitious Soul dreaming that not long afterwards He should see (even before He had fully conquered any of these Nations) a Bull and a Wolf fighting together (which was given as a prognostick of his approaching death by the Oracle) for when he saw the Effigies of those Animals (I mean their Statues in Brass) in a fighting posture upon the market place of *Argos*, this great soul utterly disponded, yea the prediction was so nigh the fulfilling, that this Masculine spirit was killed that verie day by the feeble hands of a Woman.

FAB. CCCXXI. Page 281.

There is an old *Maxime*, *Hell is full of the Ingrate*; and, no doubt, so is this sublimary World, but all such (whether in *Hell*, or upon *Earth*) are judged Devils cloathed with *Flesh*; it being the part of a God, to render Good for Evil; Of a Man, to render Good for Good; Of a Beast, to render Evil for Evil; But of a Devil, to render Evil for Good. I have known some Men very charitably disposed both by *Nature* and *Grace*, who have been tempted to forbear the doing of good Works, not only by the uncharitable Construction which hide-bound Souls put upon it (as if it had flowed merely from a Principle of *Pharisaical* Ostentation) but mostly in regard of the prodigious Ingratitude of his Beneficiaries, who were so basely unthankfull as to render their benefactor evill for good; yet there were two considerations which persuaded him to persevere 1. the most wise GOD permits it to be so, that men may learn to expect the reward of wel doing from Heaven and not from Earth, for if but once the Holy spirit intimate that word of comfort to the conscience of a benefactor, *Gratia mea sufficit*, he hath but litle Faith who doeth not firmly hope for a superabundant reward from that inexhaustible treasure.

The other Consideration is briefly this; Let Us suppose a Man to have 20. Beneficiaries, and that nineteen prove ingrate, yet GOD can easily put the twentieth person in a willing Capacity to compensate abundantly (yea even to Excess) for the defects of all the rest, so that the Benefactor shall at last have abundant reason to say with the famous *Themistocles*, *Periissim nisi Periissim*.

FAB.



## FAB. CCCXXVII. Page 285.

If a good moral *Pagan*, viz. *Scipio Africanus*, had reason to say, *Nunquam mirum solus, quam cum solus*; sure a devout *Christian Student* may with much more reason speak so, for his solitariness cannot be better employed than in making frequent oblations of spiritual Sacrifices to the Lord, paramount of heaven and earth, and in perusing the extant works of many *Spirits of just men made perfect*; so that I am fully perswaded that the conversation of naughty companies, for the space of a *Naturall Day*, is more tedious to a truly contemplative *Soul*, than to converse with the dead (I mean to be immured in His study among his books) for a twelve month upon ends, so that when there is an indispensable obligation lying upon such students to trifle away so much precious time, as a whole day upon such an unedifying company; in their evening reflection, they are not only ready to say, *Malum incola fuit Anima mea hodie*; but also (with *Cato the Censor*, and *Titus Vespasian*) *Hæc perdidici diem!* and to mind that of the excellent *Senecca*, *Non parum temporis habemus sed multum perdimus, aut nihil agendo, aut aliud agendo, aut male agendo, & bonas Horas male collocando*. It's still judg'd a witty repartee and a deserved reprimand which *S. Augustine* gave to the blasphemous enquire of a too curious person, who urged him to tell (if it be true that the world had a beginning) what could GOD be doing so many millions of ages before the creation of the world? That great Soule instantly answered him, He was making Hell for such curious heads as yours: but the proper resolution of the Case is, that *Sapiens nunquam est otiosus*, now GOD being infinitely wise, He can not possibly be idle for one minute of Time.

## FAB. CCCXXXII. Page 289.

There be some who judge it a point of policy to divert people from prying into their serious affairs, by giving them occasion to talk of them for some acts of Levity; as did *Alcibiades* by cutting off (close to the rump) the Tail of his well known *Dog at Athens*; but its a most certain truth that they who lay up their contentment on other mens Tongues, build their Happiness upon a verie slippery foundation; What other men say of us (said that Eloquent Greek Father, *Gregorie Nazianzen*) is nothing else but what other Men dream of us; if (said a philosopher) I had all mens tongues in my possession, they should say no more than I pleased, but since God and nature have given every man a tongue to talk at random, let them say what they will, I will do what I think just and fit: it being simply impossible to please all men (yea the almightie himself cannot doe it, till first he make all men good) and usually he who endeavours to please the most, displeaseth the best, even GOD and his own conscience; but if a man have these two great witnesses for him, he may easily commence a Procces of Exculpation against all the world; for which we have the sage counsel of two heathen Poets, ----- *Ne Te quæsieris extra*, (said one of Them; and the Other) ----- *Hic virtus abeneus esto*,

*Nil confire tibi, nulla palleſcere Culpa.*

Its as evident a matter of fact as Sacred and human Historie can make it, that the best of *Patriarchs* and *Kings*, the most eminent *Prophets* and *Apostles*, and the greatest *Luminaries* of the *Primitive Church*, have had their good Names sullied with the rank Breaths of the wicked; yet never anie of them broke their hearts for calumnie and reproach, and good reason for their generous Patience, for the servant is not greater than his Lord; and I desire any to

find in church Historie, that such vile Aspersions were thrown upon *Narcissus*, *Eustathius*, *Athanasius*, *S. Basil*, *Gregorie Nazianz.* *S. Cyprian*, *S. Hierom*, or *S. Augustine*, (tho' all of them were most basely traduced) as were cast upon Innocencie it selfe; so that the good Christian who is too much concerned for being tossed so frequently upon the raging billowes of slander, hath this to solace him, that he is imbarqued on that tempestuous sea with verie good companie.

Yea it's verie observable that the most stayed Pagan Princes judge it only fit for *Plebeian Heads* to notice the rumours of the Vulgar; Thus *Philip of Macedon* being informed that the *Lacedemonians* spoke everie where ill of him, notwithstanding he had done them manie good offices, which rendered them the more criminal and inexcusable: if, said he! (to those who advised to punish them) they speak ill of me when I do well, what will they do, when I do otherwise: It was from the wise *Augustus* that his adopted Son *Tiberius* had that sentence frequently in his mouth; *In libera civitate linguam mentemque liberam esse debere*: And learned in the beginning of his Reign to inhibit the *Roman Senat* from searching after the authors of calumnies and Satiyr, for said he, if once you plunge your selfe into that *Abyss*, you will hardly find leasure for any thing else: The best confutation of calumnie being well doing, and the most effectual suppression of it is to look down upon it with contempt: The *Cynick Philosopher* haveing given a notable Advice to a man that is most unjustly traduced; labour, said he, to be most eminent in the vertue which is most opposit to that vice wherewith you are taxed; and this will make your calumnious Accuser be accounted a notorious Lyar by all the World: But this crafts master in dissimulation, spoke all this strong sence to the Senate in great hypocrisie; which *Tacitus* (that grave historiati) as also *Suetonius*, make appear from manie instances besides that of *Creuntius Cordus*; at least he was farr from the practice of it diverse years before he dyed: but *Titus Vespasian* was more sincere, when he said *Bona agere et mala pati, Regnum est*; For he had his own ill willers who spoke evil of him, tho' He was generally accounted the Darling of man-kind; but the vileness of his unbrottherly successour heightned his Excellencie in the Judgements of all Men, long after He was dead; as the Poet said of a good man who was ill spoken of by some so long as he lived; *Extinctus amabitur Idem*.

It's worth the while to know (before We put a Period to this Particular) that some Greek *Philosophers* fell upon a strange Expedient, as a most effectual *Amulet* and *Antidote* against the *Poyson* of *Calumnie*; and that is to lay it down for an inviolable conclusion, that to a truly vertuous man, it ought to be more mortifying, to be well spoken of by the vulgar than ill reported, because that beast with many heads, the *Mobile*, is much more enclined to ly than to speak Truth; and more apt to magnify vice than vertue; and that they are but at the least *Species Virtutibus similes* which merit their esteem: as for true heroicall vertues, as they are infinitely above the knowledge of the *Mob*, so above their due valuation of them: It was upon this account that *Phocion* (the last of the Grecian worthies at *Athens*) having one day made a solemn *Oration* that highly pleased the *Athenian* people (which was far from being ordinary with him) when he perceived this by their shouting applause, he turned to some of his freinds and said, what evil have I spoken that this foolish and ignorant people doeth seem to approve it.



imported a defiance of GOD, but that the meaning is, if he was so desirous of death, and unwilling to become *Felo de Se*; Let him only utter some blasphemous expression and the law of the land would put him to death; but this fable minds me of a wonderfull act of divine Justice recorded by a late *English* traveller, named Mr. Gage, of a *Spanish Lady* in *America* who hearing that her Husband (Governour of a province of that new found World) with their only son were kill'd in a certain expedition they had made against the tumultuating Natives, she presumed to utter that blasphemous expression, *What worse can GOD do to Me than He hath done?* Whereupon there gushed instantly such a Torrent of Waters from the Side of an adjacent Hill, that it not only overturned the House where that wicked *Lady* lived, but also a great Village beside it where many Thousands were overflowed, so that the accursed Place (like another *Sodom*) is become a Lake of stinking waters to this day.

## FAB. CCCXXXVII. Page 294.

This may bring to our Remembrance the storie of *Timon of Athens*, generally termed *Misanthropos*, or the *Man-Hater*, who was indeed much more unhappie than the man mentioned in the Fable; for this prodigal Nobleman had really wasted a great Estate upon Hospitality; apprehending that His Trencher-Friends would help him at a Dead-Lift, But when He came to a great Decay of his fortune, all these precarious *Flies* were gone, because there was no more *Fire* nor *Meat* handled in His *Kitchen*, so that He hated all Mankind, and for manie Years shunned the Companie of all the world; therefore it's no wonder that the People flocked about Him, when He came one day from the Country (whether He had retired) to the Market Place in *Athens*, where He made this strange Proclamation; "That having an old Tree in his *Orchard* which He was about to cut down, Therefore He thought fit to warn them seasonably, that if there were any of them who had a design to hang themselves, let them come for that effect to his *Orchard*, and He should spare that tree two or three days longer upon that account since many had been formerly hang'd thereon.

## FAB. CCCXLVI. Page 302.

It seems the Grand *Seignours* (or Great *Turks*) have consulted this fable by employing the most despicable of their *Infantry* to blunt their Enemies Weapons.

## FAB. CCCLIV. Page 324.

To this *Taylor's Wife*, the Queen of *Corinth* (espoused to *Periander* one of the seven Wife-Men of *Greece*) and that infamous *Xantippe*, married to *Socrates*, may be said to have been Cousin-germans, for their Husbands had as often served *Inhibition* against them, not to overturn their Tables, Meat and all, especiallie when Strangers were their Guests, as the *Taylor* had prohibited his Wife to call Him *Prick-Louse*; Yet all in vain, *Hinc Inde*, But we need not travel the length of *Greece* for such exotick Plants, since our own Countrey affords Us but too manie noisome Weeds of that Nature; Yet I cannot but approve the judicious Observation of the Commentator, That there be as many shrewd Husbands, as there be female shrews in the World; and that the Man is more to blame, because he ought to have more Knowledge and Wit than the Wife; and if we beleve the H. Scripture, It's the Glory of a Man to pass by Infirmities, and to cover the Imperfections of a Wife, if possibly they can be palliated.

Here is Occasion enough for Raillerie upon the Ignorance of Priests before the Reformation, for tho' I suppose the Romanists had never the Civility to thank Protestants for it, yet it's a most certain truth, that by their frequent preaching they awakned them out of their Lethargic Stupidity of Ignorance; it being most ridiculous to hear a Priest expound that Article of his Creed, *Passus sub Pontio Pilato*, He passed under the bridg Pilate; and the other who would prove from the Scripture, that GOD made at first ten worlds by these words of our Saviour, *Nonne decem facti sunt Mundi?* which was easilie confuted by the sublequent question, *sed ubi sunt novem?* I might also instance *Dimissus est per portam*, The Priest not having *latine* for a basket: and the undertaking of another to prove by divine Testimonie, that the People of his Parish were bound to pave the Church; but not himself; by citing the words of the Prophet, *Paveant illi, non ego*; but examples of this nature are almost infinite; which gave occasion to those who had some stock of *latine* to say, *Loquere latine, ne intelligant Sacerdotes.*

But as its lamentable so also edifying to read the pitifull account of an ignorant Priest in Bavaria, which Boniface (called the Apostle of Germanie) gave to Pope Zacharie; that the said Priest for manie years in the destitution of better *latine* had thus baptized; *In nomina parva filia & spiritua Sancta*; For this instance alone holds furth sufficiently the great Inconveniencies of publick Liturgies in an unknown Tongue.

But there is far greater danger to the Church of GOD in absurd reasonings (either from scripture or anie other Topic) than in the frequent wounding of Priscian's head, be the Solacisms never so gross in any language; and who so desires a large Catalogue of such ridiculous Paralogisms; let him read a full account of the Acts and Canons of the second Council of Nice (as it is termed) and he will find a shoall of them *Usq; ad nauseam*, and all forsooth to buoy up that idolatrous and most scandalous practice in their Adoration of Images; but we have not spare time to insist any longer on such Trumperies.

*Ludere in re seria*, seldom misseth of being an indication of a fool in earnest; and among things serious, I account not only sacred matters, but also the approach of death as a most serious adventure; for if a man mistell a stepp then, he may resolve upon it to step in upon an Eternitie of remediless Miserie; where bantering and lampooning, Jibing and al kinds of Jestng are quite out of fashion; so that they who give themselves to this kind of levity (when death is looking them in the face) it seemes they have never serioussie and seasonably considered that of the wise man; There is a time for all things; and though some through excessse of Charitie are apt to impute it to greatness of spirit, yet it favours either of Atheism (as if they did not believe the immortality of the Soul) or at least of too great unconcernedness with the present state both of Soul and body; Sir Thomas More (Chancellour of England) was undoubtedly a great Soul, but I beleeve there is no sober person, who will approve his jesting humour, when He was ascending that fatal Theatre, farr less the continuation of it when he layed down his head upon the block.

Plutarch in his description of the banquet of the seven Sages tells this storie at



at greater length, tho' there be many who question the Truth of *Arion's* escape by such means, because that *Fish* which is usually termed a *Dolphin*, appears so little and feeble, as that (without a miracle) it could not possibly have sustained a man upon its back, so long a way at *sea*; but whither it be fabulous or not, one thing is certain that divers men have been most wonderfully rescued out of the jaws of death; and even some infidels as well as Christians (for the divine providence reacheth over all) We had occasion to give some examples of this nature already, but what I am now to ad, imports that their preservation was but a reservation to a greater misfortune, or let it be call'd a greater judgment on some wicked persons, who trifled notwithstanding at first with such an extraordinarie Providence.

How admirable was the preservation of *Theramenes*, one of the 30 Tyrants at *Athens*, for being call'd but for one word to be spoken to a Friend at the Gate, in the midst of a great feast, he was scarce wel over the threshold, when the house fell, and smother'd all the rest of the *Guests*; But when his Friends flocked about him to congratulate with Him as a Darling of *Heaven*; he answered verie modestly, *Nescitis O Amici, ad quæ Fata Dij me reservarunt*; Neither was he disappointed of his feares, for within few dayes he was tortured to death by his cruell *Associats*, whose tyrannie he thought to have dissolved by restoring the antient liberty to his People; but his good designe was thus disappointed, providence having reserved that Glorious work for another patriot named *Thrasybulus*.

The next instance is more wonderfull, both as to the preservation and destruction of the person concerned, who could not be taxed with any Immorality, because he was not come to the years of discretion; and that was the grandchild of that famous *Saracen* Prince named *Almansor*, whom not one that ever reigned in this world, exceded for morality, if we believe *S. Walter Raleigh* in the *Historie* of his life, which that judicious Historian says that He comyled out of two verie antient *Arabian Manuscripts*: This renowned grandfather, recommended the infant successeur to the Tuition of one that he judged a verie trusty friend and servant; but the old villain, having a designe upon that great Empire for himself, thought to have dispatched His Pupill most subtilly by a most gorgeous coat that he had tintured inwardly with *Poyson*, which had certainly taken effect, had it not been for a dream of the mother of this young Prince, who was so fond of that splendid Vesture, that He was just ready to put it on, when she made a shift to put it upon another by whose death the *Treason* was discovered; but tho' the Prince was wonderfully preserved at this time; Yet within few dayes the infant lying in his bed in good Health, there descended a *Spider*, one morning, from the Top of it, and did bite his *Lipp*, which so inflamed, that it produced a *Feaver*, and a speedy *Death*; and with Him ended the Glorie of the *Saracen* Empire, which was then at the Height: By an exact *Geographical* Computation it will be found that there was never anie *Monarchy* in the World preferable to it for Vastness of Dominion, no not the *Roman* in the days of *Augustus*; For they had a considerable Interest in *Europe* (beside the Continent of *Spain*) a farr greater Portion of *Africa* than ever the *Romans* had, and the whole Kingdom of *Persia*, which the *Romans* never subdued.

The former Instance verifies that of the H. Scripture, that GOD's Judgements are a very great Depth, tho' always just; but there is no man who hath the Use of Reason, but will be ready to justify the Judgement of God in the succeeding story, which concerns a wicked Robber and Murderer in *France*; This villanous V. having bereaved many Innocents of their Lives, did fall

asleepe one Summers Night, at the Foot of an old Wall, when He dreamed, that a reverend Old Man came to Him, and bid Him instantly remove from the Place, otherways the ruinous old wall would fall on Him, which He had no sooner done, than the wall did fall; but the impious wretch was so far from making a good use of that wonderfull mercie, that He did blasphemously imagine that the infinite Justice did approve his wicked Courses, so that He went about His old Trade, and the very next Night murdered a Man; then falling asleepe, tho' not under a wall, He dreamed again that his old Monitor came to him, and said to him, Ah you ingrate wicked Wretch, is this the thank You give GOD Almighty for your late wonderful Deliverance, to return again to that inhumane trade of murdering of men made after the Image of GOD! But now know for your terrour, that it was out of no kindness to You, that I warned You of Your danger, but that your preservation might be a reservation to a greater Judgment, even an ignominious Death before the World, which within few Hours will be inflicted upon You; This profligat Villain was scarce well awakned from this terrible Night-Vision, when the Officers of Justice seized upon Him, so that the very next Day he was publickly broken upon the Row, as he well deserved.

## FAB. CCCCI. Page 375.

The exactest Parallel I know to this *Cobling Doctor* with the discoverie of the cheat, is that remarkable storie which fell out in this same age, concerning a Jew named *Sabbatai Sevi*, who became such a grand Impostor, that I believe the like of him did not arise since the days of *Mahomet* that Prodigy of Impostors, for He had so deluded that long obdured Nation with a pretence of *Miracles* and divine Revelation, that they verily believed He was their promised *MESSIAH*, whom they had so long expected, so that the generality of the Jews became perfectly mad, for they sold all their effects here and there at very easy rates, and were all upon wing for *Jerusalem* in expectation of that universall monarchy; but when the *Grand Seignior* (*Mahomet IV.*) was informed that *Sabbatai* gave out he would lead the great *Turk* in Chaines to *Jerusalem*, and upon his ruins begin the erection of his new Empire, he caused bring him chained to *Adrianople*, and then told Him that He behooved to stand naked within a very smal distance from six of his guard who were to discharge their *Harquebuzes* upon him; and if (said the *Grand Seignior*) You catch no harm, I will then believe that you can work mirrcles, otherwise you must instantly be circumcised and turned *Muslem*; for there is no other safety for you, The poor fellowes faith failed so that he made as ingenious a confession as the *Cobler* did to the Governour, and instantly became *Turk*, and here is an end of that noysie pageantrie, of which I have given but a verie brief extract; but who so desires to see it at large, he will find it in a particular treatise made by *Paul Ricaut* for that effect; or in the addition to Mr. *Knall's Turks Historie*, composed by that same Authour.

## FAB. CCCCVIII. Page 384.

In the life of *Thales Milesius* one of the seven sages of *Greece*, there is a true storie almost to the same purpose; This *Philosopher* had an *Ass*, which from a certain place used to carrie a load of *Salt* for the Masters behoove; now there being a river in the way, she once stumbled and fell therein, so that a large quantity of the salt was dissolved by the water, she finding her burden to be thereby considerably lightned, had so much of a brutish sagacity as to commence a spontaneous falling more than once for her own ease but to her Masters disadvantage



disadvantage; which being observed by that wise *Philosopher*, He caused load her with a great pack of wool, so that finding her burden once and again augmented by her plunging, she was afterwards very carefull to keep her feet straight when she entered into the water: And that there be some old resty Jades (call it policy or what you will) who counterfit the *Spavin* or Halting (that the ryder may spare his spurs a litle) is well known by the experience of the world.

## FAB. CCCCXIII. Page 388.

Here might have been minded the witty answer which *Apollonius Tyanæus* gave the Emperour *Vespasian* concerning the government of that Monster of nature *Nero*; *Nero* (said the *Philosopher*) could tune the Harp well; but as for his politicall government, he sometimes wynd up the strings thereof too high, and at other times suffered them to fall too low, so that *Themistocles* was much more to be commended, who tho' He could not fiddle at all, yet he had the proper art of making a litle burnt City, a great State; and of preserving the interest and honour of *Athens* in wooden walls.

## FAB. CCCCXIV. Page 350.

*Ne sutor ultra crepidam*, is the true morall of this fable in verie few Words; and as such ignorants ought not to be found tampering with heterogeneous matters, which are far above their *Sphere*; so they are not better than fools who consult or employ them in any excentrick business: tho' that *Apocryphall* book called *Ecclesiasticus* is no part of canonicall scripture (for which some pregnant intrinsick Reason might be given beside the Testimonie of the *Jews*) yet *Syracides* hath set down many excellent moral Instructions therein; among which is found a large and notable advice to this purpose, which thus begins: Consult not a coward in matters of War, &c. the curious will find the rest in the author himself.

## FAB. CCCCXVI. Page 391.

This Apologue minds me of that unkingly answer which the Emperour of *Japan* made to some *Jesuites* not long agoe; for that polypragmatick Sect having, by the presents of many curious Clocks and Watches, obtained a licence from that Prince to preach the Gospell within his dominions, how soon he had drained them of all their gifts, he then revoked that licence he had granted them; and when the *Jesuits* had the confidence to insinuate, that it was no better than perfidious dealing, which was unsuitable in any man, but abominable in a King, whose Word ought to be equivalent to another Man's Oath; He most impudently replied, that his tongue was not made of bone: now whether there be a greater repugnance in this short (but vile) answer to moralitie or the regall dignity, it can hardly be determined; for a King's word ought to be no less sacred than his person, and when He is found to make no bones to violat his word of honour, there is no more intrinsick honour due unto him, and he will have a better luck then he deserves if the externall ceremonies thereof be long continued with him.

When the Emperour *Stefismond* had promised to give a considerable Sum of money to an old souldier at a certain day; before the time of performance came he repented of it, and told the *Promittee* that he could not spare so much, Sir (said the bold son of *Mars*) you ought to have considered that before you made the promise, but now *Promissum cadit in Debitum*, and without a palpable violation of your honour, you cannot refuse from it: Is it so (said the good Em-

perour) I will chose rather to part with my monie than to lose mine honour any more : by the last words he alluded to the violation of the safe conduct granted to *John Huss* when he went to the councill of *Constance*, which gave occasion to many to reflect on Him as a Prince regardless of his Honour; therefore he was become more sensible of that tender point ; which reflection had its own influence on his successour *Charles V.* for about an hundred years after the burning of that *Goose* (for *Huss* signifies no less in the *Bohemian* language) there rose a *Swan* out of its ashes (as *J. Huss* had truly prophesied) I mean *Martine Luther* (for his name imports the same in that Language) he being called by *Charles V.* to the city of *Wormes* with a promise of free errie & issue, when some bigotts about him (who had a Zeal but neither according to Knowledge, Justice, Charitie nor Truth) urged Him to put in execution that odious Canon of the councill of *Constance*, that no faith should be kept to *Hereticks*; the noble Emperour answered, tho' Faith and Truth were lost, they should be found among Kings and Emperours; The generous Prince hating (*Cane & Augerejus*) that most detestable Canon as a mighty scandal and disgrace, both to Christianity and Morality.

## FAB. CCCCXVII. Page 394.

Wittie *Lucian* in that Dialogue betwixt a poor *Cobler* and his *Cock* (which at last, forsooth, He found to be a new *Metamorphosis* of the Philosopher *Pythagoras*, who had made a transmigration from *Euphorbus* to *Chanticleer*) He exemplifies the anxious Cares and Fears of a covetous rich man in most lively colours, which the curious may see at large in the said Author; but a rich *Miser* needs no more but look into his own Breast, and there He will find (next to a poor despairing sinner) as absolute an image of *Hell*, as can be found in this World.

The Author might have illustrated what He says at the end of his Reflection on this Fable, by that storie of the Poor Widows two *Mites*, which were more acceptable to Him that sees the Heart, and will reward according to the sincere intention therof, than all the great Gifts of the rich Men which were that day cast into the *Jewish Corban*, for She threw in all She had, and the greatest King upon Earth could do no more; Yea all generous Souls in this World do regard the Heart of the Giver (so far as they can guess by their Frankness) almost infinitely above the Gift it self; as We may perceave from the great Reward *Artaxerxes Longimanus* bestowed upon a poor man for a Cup of cold Water: and the no less *Guerdon* which a countrey man received from *Theodasius* the youngr, for an extraordinary big Apple; not to speak of that extraordinary Favour shewn by *Artaxerxes Mnemon* to him who brought him a Dose of puddle Water, which was the best that could be found to supply the present necessity of that *Persian Prince*.

## FAB. CCCCXVIII. Page 394.

That storie of the unruly Horse of the Prince of *Orange* that killed the Lyon with a back blow of his hinder foot upon the Lyons Front, is so well known through all *Europe*, that We need not insist upon it; Only I shall add that the *Ass* in the fable had a better fortune than the Horse in the storie, for the *Ass* became no whit less than himselfe by his victorie over the Boar; But the dreadful pursuit made by this Lyon (tho' he lost his life in the cause) did so stun the spirits of the Horse, that he who was so sprightly before as that he would suffer none to back him, became such a tame jade, that a Child might



might mount him, and he was judged fit for no other imployment, than the drawing of a Cart.

## FAB. CCCCXXVII. Page 402.

*Titus Livius* would almost cause an *Heraclitus* to laugh at the event of Female Futility, when there was no ground in Nature for it: *Papyrius Cursor* (famous enough in the *Roman* historie) when he was but a young stripling, was importuned by his too curious mother to tell her what had kept the Senators sitting so long beyond their ordinary time; at last under great Secrecie He told Her that there had been great contest among them concerning *Polygamie*, and that the final Determination was referred to the morrow's diet, but in his weak Judgement they who were for Plurality of wives, would carrie it by plurality of voices; she was so far from keeping this supposed secret to herself, that the very next morning she assembled a great Brigade of all the *Roman* matrons at the Senat house door, who told the admiring senators, that they were come to protest against that unjust act, till they were heard for their interest: *Ex malis moribus bonæ oriuntur Leges*; for whereas the senators sons (tho' very young) were formerly permitted to be present at all their serious debates; this was inhibited for the future till they should ascend to a competent Age; having reason to judge that all Women were of the same mold with the mother of *Papyrius*, yet in regard he had manifested extraordinary discretion by his fiction he alone was privileged to sit tho' far within the competent age, and therefore turnam'd *Prætextatus*. But *A. Gellius* makes it more ludicrous on the Female Side, for he says that *Papyrius* represented it as if the Senators were in doubt whither every man might have two wives, or everie woman two Husbands, and makes the *Roman* matrons protest rather for the latter than former alternative.

The 2. instance is *Roman* too, and no less comical than the former, by the pleasant Jest put upon a futile wife, by the husband, who was a *Roman* Senator, and having stayed one day long from dinner, the wife was very curious to know what weighty matter they had been about; The Husband appeared verie shy, because (said he) it's a matter that may cost me my Life if it be known that I have revealed the mysteries of the state, and on the other hand, I know that it's as easy to grasp the Air in our fist, or to take hold of a vanishing shadow, as to fix a woman to secrecy, yet upon so many protestations he was at last persuaded to trust her for once; Then out comes the mystérie, that there had been a strange prodigy seen of late, which by the *Augures* was judged to be a portentous Omen to the City, and that was a Lark flying above it with an Head-Piece and a Javeline at it's side; so that the Senators have been devising long what expiation to make for the City to divert the wrath of the Gods which is apparently threatned by that wonderfull prodigy: The wife was the more apt to believe him, not only because she knew her husband to be a serious man and that he had told his tale with a great deal of seeming Gravity, but also in regard that *Rome*, whither *Pagan* or *Christian*, hath been alwayes too superstitious; but for all her protestations for Secrecie, all her Gossips heard it long before Sun-sett; for the Husband walking towards the *Forum* in the Cool of the day, was accosted with many of his acquaintance, all saying, we pray you Sir, what think you of that prodigious Lark, with a Cask and Javeline? He returning to his house appeared to His Wife to be in a mighty Passion, to whom He said, If I had not been a Fool, I would never have put it in your Power to undo me by your Madness in divulging that great secret committed to You, for now the Town is full of it; It's well known

that women have very ready Wits, so that Her Apology was not ridiculous, if it had not had its Rise from a Fable; Husband (said she) are there not 300 Senators of You, and the generality of them have Wives no less curious than I, & as bad Secretars, why then should I be challenged more than the rest? You speak strong Sense, said the Husband, if any of the rest had known it as well as You, but I will assure you that there was not any Senatour but my self alone who knew it; so that none of them could tell their Wives; and to be short, He unriddled the mystical sport to Her, and then concluded: since I perceive (by thus feeling of your Pulse) that You have an incurable *Lienteria* in your tongue; tho' You would take a Razor in your Hand, and do no less with it than the Wife of *Brutus* did in the absence of her Husband, yet I will assure you that I will never any more trust you with an important secret, for every wife is not the daughter of *Cato*.

The last storie was also acted upon the scene of *Rome*, but most Tragically in the event, for it ended in the violent death both of Husband and Wife, and thus it was ushered in: The Emperour *Augustus* after the death of *Agrippa*, made choice of one *Fulvius* a Roman Senatour to be his intimat friend and counsellour, supposing him more close than *Maccenas* (whom he had sometimes taxed for not keeping council) but a *Scylla in Charybde*, for having revealed under great Secrecie to *Fulvius* his design of retrying young *Agrippa* from that Isle to which he was relegated; tho' he be but a profligate Youth (said the Emperour) Yet being the Son of the most worthy and gallant *Agrippa*, and mine own grand child, it's more natural that my own blood succeed me than a stranger, tho' my adopted Son (meaning *Tiberius*) The futile friend no sooner went home, but he acquainted his wife with the Emperour's design, and she could not rest one minute at home, till she had disgorged that Secret in the bosome of *Livia*, who came in like Thunder and Lightning upon the poor Husband upbraiding him to have no less design in that revelation than to cutt her Son's throat and her own: the next morning, *Fulvius* having made his ceremonious salutation to the Emperour; All that *Augustus* answered, was, GOD send you more wit *Fulvius*, he instantly apprehending the meaning of that satyr, came home and called for his wife, to whom he said, since by your folly I have lost the Emperour's favour I am resolved to live no longer, therefore pulled out his dagger to dispatch himself; hold said the wife till I speak some thing for my own vindication: You are more to blame for this discoverie than my self, for knowing me these twentie years bygone that I could not keep council, you ought not to have entrusted me with any weighty matter, which you would have concealed, but since I am the principall offender, it's reason I be the first sufferer; then she instantly pulled the dagger out of the Husbands hand, and sheathed the same in her own bowels.

## FAB. CCCCXLVI. Page 422

The *French Libertines* conceit, reported by the author, is an allusion, or to say better, the reall account of a Dialogue betwixt a *Libertine*, and the famous Duke *Joyess*, whereof I shall give a more ample narrative for the Honour of that great man: when he was but younger Brother He had turned *Capuchin*, but the elder being killed in the civil Warrs by the Martiall Conduct of *Henry* King of *Navarr*; The younger brother was constrained by the Pope, for the good of the Catholick Cause (which in their opinion justifies a dispensation for any thing) not only to succeed his brother in his estate but also in his office of Generall under *Henrie III*. Thus we find the honest *Capuchine* transformed into a Duke and Peer of *France*, and into a man of war; But how



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how soon it pleased the LORD of Hosts to restore Peace to France by the settlement of Henry IV. in the capital city, the new Duke instantly abandoned all the pleasures of the court with all his great Estate and Titles of Honour and returned to his old order of Capuchines; and it was on the streets of Paris, in a cold winter day, that a licentious droll (a modern *Dei*, or to say better, a reall *Atheist*) rancountred this religious father bare legged and bare footed, save only that he had sandalls under his soles. But the duply of that truly religious noble Soul ought not to be forgot: As I beleve those regions of Bleis and mansions of eternall Glorie, to which I hope GOD of his infinite Mercie, and for the infinit merits of holy *Jesus*, will bring me, when it's his good pleasure that I be delivered from a vain, a sinfull, and miserable life; so if there be a Hell where incorrigible sinners shall be eternally tormented (where, or I am fully perswaded, because the Justice of GOD requires it) then, Sir, you will be found to be the greatest fool of the two.

FAB. CCCCLII. Page 428.

*Rondelitus* a French Physitian hath a story somewhat to this Purpose, of a cheating Rogue in France who gained no little money by counterfitting that strange Disease named the *Catalepsy* (whose real stupor dorth to resemble the Insensibility of a dead Body, that the People of *Chless* buried the Subtile Doctor alive) but *Rondelitus* having good ground to suspect the counterfit *Cataleptic* as an Impostor, He said that He had cured many of that Disease by a very easie remedie, yet so effectual, that they never relapsed into it again, and that was only to bastinado them soundly from head to foot; but how soon the Eckstarick Cheat heard this, he gat up and away, and so the Disease was cured.

FAB. CCCCLVIII. Page 434.

*Plutarch*, in his *Moralls*, reports a Parallel storie to this Miser with his rotten Apples; Of a Merchant in *Chios* who had many sorts of Greek Wines to traffick with; Yea the Isle of *Chios* is famous for producing naturally very generous wines; this merchant was a great miser, and having bought a slave in the morning he ordered him to tast his severall sorts of wine, and to sett by themselves any bottles which contained four or vappid wine; but when the Slave perceived His Master to make Use of those (and of none else) at his Meat, he shewed Him a fair Pair of Heels after Dinner; but being brought back again, and told that it was death by the Law for a slave to become Fugitive; I know no less, replied he, for I would rather choosedeath than serve a Fool; a Fool, said his overtakers, He is accounted a very wise man who is your master; he must either be a fool or a madman, said the slave, who having many good Wines in his Possession, and the Propriety of them alio, that will still take the worst to his own Use.

FAB. CCCCLXIV. Page 439.

The most lamentable Story that ever I read of an Outrage of this Nature committed in cold blood (not on a beast, but on a man; not on a stranger, but the mans own Son, and the eldest too) was perpetrated by *Sha Abbas* K. of *Persia*, who lived not long agoe; he was a Prince of great parts, but very Tyrannicall, as generally the *Asiatick* monarchs are, and when their people come to a general grudging and a murmuring against the Government, it's an infallible evidence that it's highly Tyrannical, for it's well known to Historians, that the *Asiaticks* have been generally slaves since the dayes of *Nimrod*;

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tho' some of their Princes are less severe than others: We need no other Evidence of their being so inured to slavery (that they affected these chains) than the proffer which the *Romans* made to the *Cappadocians*, even to let them at liberty, that they might become a *Common-Wealth*, since their *Kings* had so tyrannized over them: but their Answer was surprising to the *Romans*, who expected great Thanks for tendering that to them which is accounted the greatest Blessing upon earth next to bodily Health: We have been so accustomed to Kingly Government, said the *Cappadocians*, that We will choose rather to have a King (let him be never so great a Tyrant) than to have none at all.

But let Us return to *Sha Abbas*, who had a Son (and his first born too) that was a Prince of great Vertue, and greatly beloved by all Ranks of People, and never a Son honoured his Parents more than He did His Royall Father; He was also arrived at such an Age, as to have Wife and Children; This unfortunate Prince found one day a little Schedule of Paper lying in his chamber unsealed and unsubscribed, with very odd contents, the sum thereof was this, that if he were willing, he should be put in present possession of the administration of the government, since neither the nobility nor body of the people could any longer endure the intolerable Tyrannie of his Father.

We may easily imagine how surprising this paper was to an innocent *Soul* who had never harboured such unnatural thoughts, Yea abhorred them as he did the Devil and Hell it self; so that in a true filial rage he was once resolved to throw that treasonable paper into the fire as most worthy of Hell fire; till he began to reflect on two things, 1. that it might be a politick Fetch of his Father to try how he would behave, for he knew Him to be of as jealous a temper as any man living; Or supposing it to be a real effect of the conspiracie of the nobles against his father, yet he judged it probable that some pick thank among them, or a timorous *Soul* might reveale the combination to the King, with the circumstance of that dropped paper, so that the *Maxime* of Law might be applyed to himself, *Qui tacet, consentire videtur*, Therefore he finally determined to acquaint the King with that unhappy emergency, and withall to make infinite protestations of his own ignorance of the matter, and His utter Abhorrence of so vile a Designe: The father was well pleased with the prudent Conduct of his Son, and thoroughly convinced of his innocencie, Yet that fatal paper had raised such suspicions of the Nobles in his head, and such sinister suppositions concerning His own Son, that it was possible he might yet be prevailed upon to comply with that treasonable designe (since a great Crown is a great temptation) or that it would satisfy the conspiratours that his Son were only passive in the matter, and in fine this unhappy Father, no less jealous than the *Roman* Emperour *Tiberius* (and too like him in his dissimulation) began to entertain that same suspicion of his Son, that *Tiberius* had done of *Germanicus*, who thought Him not innocent for all his moderation in refusing the Emphyre because He was judged capable of what had been offered to him; so that He could get no rest day nor night till he had assassinated his innocent Son; yet within few hours he repented of that unnatural villanie, and had abundant occasion to repent so long as he lived, but in the resentment of his irreparable loss, he most justly wrecked his wrath on that too officious Nobleman who made too great hast to put in Execution that inhumane and most wicked order: Thus We have an end of this most wofull Tragedy, where both innocencie and extraordinary merit suffered.



On the FABLES of ofÆSOP.

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FAB. CCCCLXXVI. Page 449

There is a parallel storie to this of *Simonides* in the deportment of the *Philosopher Stilpo* after the taking of *Megara* by the armie of King *Demetrius*, the said King meeting the *Philosopher*, and knowing that his dwelling house had been in *Megara*, demanded of him if he had lost many of his goods, at the sacking of that City, insinuating that he was heartily sorry that he knew it not sooner, that he might have given a protection to his house and all that belonged to him: *Stilpo* answered him that he had lost none of his goods in *Megara*, for he never esteemed the trifling gifts of fortune as my goods, for these are Knowledge and Virtue, of which Intellectual and Moral goods I cannot be bereaved by all the Tyrants under Heaven, Yea suppose they take this frail life away, these immortal goods will not fail to accompanie me to a much better world.

FAB. CCCCLXXXVI. Page 462.

It was an usuall expression of the famous *Aristotle*, O my friends, how rare is it to find a true friend in the world! There were not many pairs of friends celebrated by the ancients; We read of *Damian* and *Pythias*; *Theseus* and *Pirithous*; *Achilles* and *Patroclus*; *Pylades* and *Orestes*; *Alexander* and *Ephesion*; *Scipio* and *Lelius*; *Augustus* and *Agrippa*; *Vespasian* and *Marianus*; *Severus* and *Plantianus*; with some few others: and yet among those few we have mentioned; an intire reciprocall Amity will not be found, there being some flaws observed in some of the four last mentioned pairs: And it's no wonder to find such deficiencies among Infidels, when one of the most celebrated couple of friends that are recorded in Holy Scripture are taxed with a palpable defect; for that amity ought to be accounted but a dead friendship, which dies with the immediat Object, and descends not to his posterity, and so may *David's* be said to have done in reference to his dear and most generous friend *Jonathan*, when he proved so unjust to his Son *Mephibosheth* as after due information of the cheat put upon himselfe and his friend's Son, to say, you and *Ziba* divide the land; for a just judge (not to speak of a faithfull friend) in lieu of any other dividend, would have ordered the head of that lying and Treacherous slave to have been divided from his body, for abusing his master and the son of such a father; but hence we may justly infer that here away *Nihil est ab omni parte beatum.*

FAB. CCCXCXVII. Page 475.

In the life of the profoundly learned *Joseph Mede*, we have an instance of such an Hypocrite: This good man having lent to a neighbour in the city of *Oxford* a considerable sum of money to be payed at such a day, without any interest; Before the day came the debtor was turned *Anabaptist*, and when the Creditor required his money, as having use for it himself, he did meet with this strange kind of payment; there is no money due to You; what said the Doctor, did I not lend you money to be payed at this time? That's nothing said the new profelyte, for now I know that you have no right to that money, because You are not a Babe of Grace, for Dominion is only founded therein, the promise of inheriting the Earth being made to none else but the meek, of which number you make not one.

*Mr. Herle*, a judicious english Divine, encountered with such a Bigot as to his own frantick notions; this poor creature was become one of the mad Sect of those who are called *Famulists*; and being of *Mr. Herle's* congregation,



he one day endeavouring to reclaim him from his errors, and to reduce that strayed sheep to the church, did meet with nothing from the deluded soul but perfect nonence, still interlarded with two blasphemous terms *Godged* and *Christed*: at last the Minister entreated him to explain those terms, for he did not understand them; O said the poor soul, tho' thy darknes cannot, yet my light doeth insufficiently comprehend them. But instances of this nature are almost infinite.

## FAB. CCCCXCVIII. Page 476.

We find as ridiculous scruples of conscience told of some others: as of that *Neapolitan* Gentleman, who making his confession to a *Priest*, said that the Sin which ever troubled his conscience most was the taking of a drink of whey upon *Good Friday*. The *Priest* knowing that he had been one of the *Bandits* (and that he had not yet abandoned that cruel crew of outlaws) pray Sir said he did you never robb nor murder any upon the mountaines berwixt *Naples* and *Rome*? Yes, Yes, (said the Schriying Penitent) I have done that very often; then the *Priest* said, I suppose murder or robbery is a far greater Sin than what you have mentioned, because these are direct violations of the Lawes of GOD; and the other at most but of the canons of the Church: Sir said the Gentleman, you do not consider that to be our trade, and everie man may lawfully live upon his own trade. I shall also subjoyn a storie of my own certain knowledge to this same purpose; There descended from the Hills a pack of barbarous inhabitants with a formed design to rob a ministers house in the country where I once lived, and tho' the minister was himself at home & all the time preached to them about justice and equity yet it was, *Canere surdis*, for they were so diligent in carrying away his goods, that they left nothing portable before day light: The Captain of those *Highlanders* having at last espied a Box in the ministers chamber (with two locks upon it) demanded what was in it? The minister ingeniously declared that it was the Kirk-Box, which I keepeed the poor's money not doubting in the least but that it would become a prey with the rest: GOD forbid (said the conscientious Captain) That we should become guilty of Sacrilege, we will not for all the World wrong the Church; how comes it then, said the minister, that you have no scruple to rob a Church-man, yea suppose I were none, how is it that you make no conscience to violat the VIII. precept of the Decalogue which so expressly forbids Theft and Roberie? (the minister prest the point more home upon him because he found him much more intelligent than his associates, and a considerable master of the *Latine* Tongue) O Sir I replied the Captain, you mistake yourself, for that is our Trade, and everie man must live by his proper occupation; and thus ended; (but never mended) *Oportet vivere & Unde.*

FINIS.





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